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The Christian Century

Published Weekly

A Test of Good Faith

An Editorial

Episcopal-Presbyterian Union

By Sherman E. Johnson

What Is a Free Society?

By Mildred Jensen Loomis

Germany's Future

By Paul Hutchinson

SEPTEMBER SURVEY OF BOOKS

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In This Issue

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(Continued in column 3)

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September 4, 1946

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Calendar of Coming Events

Aug. 30-Sept. 5. Lutheran Student Association of America, Camp Hollister, Mo.
Sept. 2-6. Ministers' Week, University of Southern California, Los Angeles.
Sept. 2-7. International Council of Religious Education Visual Aids Workshop, Greenlake, Wis.
Sept. 2-8. United Brethren Conference, Winona Lake, Ind.
Sept. 3-6. National Conference of Young Churchmen, Lakeside, Ohio.
Sept. 3-13. Moravian Church, Northern Synod, Bethlehem, Pa.
Sept. 6-8. National Convention, Brotherhood of St. Andrew, Philadelphia.
Sept. 6-8. National Conference, Fellowship of Reconciliation, Evanston, Ill.
Sept. 9-11. National Cooperative Congress, Columbus, Ohio.
Sept. 9-12. Colorado Disciples Convention, Pueblo.
Sept. 10-12. Protestant Episcopal Church General Convention, Philadelphia.
Sept. 11. General Council, United Church of Canada, Montreal.
Sept. 13-15. New England Disciples Convention, Lynn, Mass.
Sept. 16-17. 99th Annual Pastors' Conference, Hartford Seminary Foundation, Hartford, Conn.
Sept. 16-18. Pennsylvania Disciples Convention, New Castle.
Sept. 17. Executive Committee, Federal Council of Churches, New York.
Sept. 18-20. Conference on Character Education, Baldwin-Wallace College, Berea, Ohio.
Sept. 20-Oct. 6. Religious Education Week.
Sept. 22. Interdenominational Bureau of Architecture Conference on Modern Trends in Church Architecture, Cincinnati.
Sept. 22-24. Minnesota Disciples Convention, Mankato.
Sept. 23-25. New Mexico-S.W. Texas Disciples Convention, Raton, N. M.
Sept. 23-26. Illinois Disciples Convention, Springfield.
Sept. 26-28. Wyoming Disciples Convention, Cheyenne.
Oct. 2-4. Biennial Convention, Brotherhood of the United Lutheran Church, Erie, Pa.
Oct. 3. F.O.R. Fellowship Forum, Philadelphia; John Haynes Holmes, speaker.
Oct. 3-4. Annual Meeting, Middle Atlantic Area, American Mission to Lepers, Henry Hudson Hotel, New York.
Oct. 4-6. Conference on the Heritage of the English-Speaking Peoples and Their Responsibility, Kenyon College, Gambier, Ohio.
Oct. 5-12. United Lutheran Church Biennial Meeting, Cleveland.
Oct. 6. World Communion Sunday.
Oct. 6. International Cooperative Alliance Congress, Zurich, Switzerland.
Oct. 10. F.O.R. Fellowship Forum, Philadelphia; Bayard Rustin, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

books, the latest of which, *The Christian Pattern*, was published this spring by Macmillan.

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EDITORIAL

TO A COUNTRY still suffering from the aftereffects of Calcutta's shocking communal riot, Viceroy Lord Wavell announced the formation of the first all-Indian government. Although this is an interim regime which may not have a very long life, the establishment of this degree of self-rule is an event of great importance. Never before has British India been governed by an executive council composed only of Indians. The accession to power of this cabinet says to the people of India that Great Britain refuses to be deflected from her set purpose to give independence to her largest dependency at the earliest possible moment. The fact that Pandit Nehru heads the executive council emphasizes the point. Only yesterday he was the man most feared and despised by Downing Street. Now he is called to form a cabinet. He is surrounded by the most competent men in India. The cabinet includes five Congress party leaders, three Moslems (with a promise that two more will be appointed), a Sikh, a Parsi, a representative of the depressed classes, and Dr. John Matthai, a Christian. The Moslem League, which refuses to cooperate, greatly complicates the work of the new regime, but it is not in position to block its efforts. The league's waning prestige slumped further when its responsibility for the Calcutta riots and for terroristic attacks on cooperative Moslems became clear.

Self-Government Begins in India

Dardanelles Key to Balkan Maneuvers

RUSSIA'S DEMAND that she be given a share in fortification of the Dardanelles lies behind most of the maneuvers which have been taking place in the Balkans. Yugoslavia is obviously playing Russia's game, and so is Albania. The Yugoslav ban on allowing planes to fly over her territory is primarily intended to prevent information as to what is transpiring in that strategic area from reaching the rest of the world. The attack on Greece is timed to coincide with elections which will have a bearing on Britain's relations with the latter country. It is important to observe that the United States is dividing responsibility with Great Britain for countering an extension of Russian influence. By our note to Russia on the Dardanelles and by our actions in Yugoslavia we are taking the lead in the Balkans, just as Great Britain is doing in Palestine and the Middle East. Furthermore, our methods do not differ. Both nations are using the familiar combination of military and diplomatic moves which is as old as power politics. Our ultimatum to Yugoslavia, our parade of a heavily armed division in the Trieste territory and our fleet maneuvers in the Mediterranean all speak the language of force. All carry a thinly veiled threat of war. With Russia doing the same thing on her side, the possibility of open conflict must be recognized. Any incident may produce an explosion, with consequences which may easily get out of hand. The only ray of light which still shines in the darkened cockpit of eastern European tension is that neither side is yet ready to scuttle what remains of the machinery for peaceful settlement of differences. The Paris conference still labors at its apparently endless task of reaching an accord on peace treaties with the five satellite powers. Both sides are referring their cases to the Security Council of the United Nations, where they should have gone long ago.

Christians and Jews United In Basic Moral Principles

FUNDAMENTAL religious and ethical principles, as the ground upon which alone a good society can be built, were formulated in a statement subscribed by Protestants, Catholics and Jews at the International Conference of Christians and Jews at Oxford, according to Religious News Service. In spite of important religious differences, the statement says, there are essential agreements. The "dignity, rights and duties of man derive from his creation by God and his relation to God." This is the bond that unites men and the basic motive for ethical conduct. Communities as well as individuals owe obedience to God's rule. From man's status in relation to God follow his rights to life, liberty and the maintenance of his personal dignity. God's rule forbids both

lawless individualism and the state totalitarianism which would subordinate all else to the interests of race, nation, state, class or party. The need of worship is affirmed, though there are differences of belief as to its forms. "Religious communities have therefore the right to exist and also the right to their own freedom of activity. Without the recognition of this right the political community is impoverished." (This is perhaps the broadest defense of religious liberty that has ever received official Roman Catholic approval. We do not yet know how broad its application is intended to be, or how official the approval was.) Of central importance is the declaration that the moral law, "rooted in God and implanted in man's nature," is binding upon society in all its groupings. This means that universal moral law, which manifests the will of God, is above the state. Political and economic society must therefore respect the family, protect each individual's rights while holding each to his duties, and "use all its resources for the welfare of all its members." The objective is to "enable every individual to be at home in the community and every community to be at home in the larger human society." There is more to it. This is a strong statement. It should help to focus the moral sentiment of the world upon present crucial and explosive issues.

Roman Catholicism and Religious Liberty

BECAUSE loose and misleading statements about the devotion of the Roman Catholic Church to civil and religious liberty so frequently find their way into the daily press, there must be frequent reminders of that church's actual position. An Associated Press correspondent, writing from Vatican City recently, said that the Catholic Church sees itself entering upon a dangerous period and regards the United States as "the strongest pillar in the threatened structure of human liberty." Russia is regarded as the chief threat to that structure. The correspondent continues: "Primarily, the church is concerned with freedom of religion. But like the democracies of the world, it is also concerned with the freedom of thought and speech and the freedom of the press." Concerned perhaps, but not in favor—except as regards freedom of Catholic thought, speech, press and religion. Consider: (a) Leo XIII, in his encyclical *Libertas Praestantissimum,* wrote: "Men have a right freely and prudently to propagate throughout the state what things soever are true and honorable, but lying opinions should be diligently repressed by public authority. The excesses of unbridled intellect are no less rightly controlled by the authority of the law than are the injuries inflicted by violence upon the weak." The whole import of the encyclical is that all opinions contrary to the teachings of the church are among the "lying opinions" and the "excesses of unbridled intellect" which should be suppressed. (b) Pope Pius XII, a few weeks ago, told American newspapermen that freedom of the press "does not allow a man to print what is wrong . . . or what is calculated to undermine and destroy the moral and religious fiber of individuals" (The Christian Century, July 24). The determination of what is wrong and what undermines morals and religion is always assumed to be the function of the church. (c) The recent upsurge of fascism and Catholicism in Argentina has produced a new censorship for all Protestant publications. (d) The dictatorship of the very pious Catholic Salazar in Portugal, as described in *Time,* July 22, began with the citation of two papal encyclicals as defining his principles, and then—following not those encyclicals but others—"free thought was abolished, the individual became subordinated to the state, the human bill of rights was suppressed and the secret police became the main arm of government." (e) Franco's Spain.

Japanese Constitution Goes to Parliament

THE FINAL DRAFT of the new Japanese constitution has now been approved by the lower house in parliament. It goes before the House of Peers next month. The major revision appears in the language which is intended to place sovereignty wholly in the hands of the people. The preamble now reads: "We do proclaim that sovereignty rests in the people." This principle is fortified in the section dealing with the emperor, which declares that the head of the state "derives his position from the sovereign will of the people, in whom sovereignty rests." The new draft makes the lower house of the Diet the only real power in the state. It reduces the power of the prime minister by requiring him to be a member of parliament and by making it impossible for him to fire cabinet officials "of his own accord." It retains the provision which bans "forever" maintenance of an army, navy or airforce, adding that this action is taken because "the Japanese people sincerely aspire to international peace based on justice and order." In place of the old House of Peers, it sets up a "House of Councilors," whose function is purely advisory. The draft was made by a constitutional committee of parliament. Expectations are that it will be adopted. Achievement of this step will mark the biggest advance Japan has yet made toward re-establishing itself as a fully competent member of the family of nations. It should immediately be recognized by the occupying powers by relaxation of some of the rigid controls they now hold over Japanese life. Instead, we are tying up ships that could be used in reopening the channels of trade and paralyzing Japanese industry by marking great factories for destruction and for reparations.

Report on Possessions To United Nations

WHEN HEADLINES at the top of every newspaper page record successive steps in the disintegration of international morality it is easy to overlook the smaller paragraphs further down which sometimes tell a different story. So the action of the United States in submitting reports to the United Nations of our administration of Alaska, Hawaii, Puerto Rico, the Panama canal zone and other possessions failed to attract the attention it should have received. This action was taken in response

to an inquiry from Secretary General Lie asking members of the United Nations to report, as the U.N. Charter requires, on territories whose people "have not yet attained a full measure of self-government." Our department of state was the first to reply to a request made two months ago. The fact that this reply included data on territories not under the supervision of the trusteeship council obviously is intended to suggest that other nations should do the same. If Great Britain follows a similar course, she will report on Suez, India and a considerable number of other places whose inhabitants "do not enjoy the same measure of self-government as the metropolitan area of that member" of the U.N. France, Russia, Belgium, Holland and China might also follow our example. While reports to a world body do not in themselves alter the relationship which the reporting nation has to its dependencies, they constitute a recognition of the world's legitimate concern for the welfare of people who are not equipped with full democratic powers over their own affairs. Such reports should therefore be made, fully, truthfully and regularly.

What Makes a Minority?

RELOCATION of racial minorities in eastern Europe is one of the most ticklish problems to be solved in making the peace treaties. Czechoslovakia wants to move 200,000 Magyars into Hungary. Hungary proposes the exchange of 100,000 Slovaks for an equal number of Magyars, and wants a guarantee of minority rights for the estimated 550,000 Hungarians who would remain in Czechoslovakia after that exchange. Yugoslavia would like to get rid of about 450,000 Magyars. Hungary wants to regain some of its nationals who are now minorities in the surrounding states by recovering the lost provinces in which they reside. There is much justice in this last request. But the attempt to solve the minorities problems that plague every eastern European state and every racial and linguistic group in that area by the transfer of populations is an endless and fruitless endeavor. At best, it can do no more than ease the tensions in a few spots and give relief to a minority of the minorities. The eggs have been too thoroughly scrambled ever to be unscrambled. The solution can lie only in a changed conception of the nature of minorities and changed attitudes on the part of both the minority groups themselves and the governments under which they live. A completely free and democratic society, with a mature and rational conception of the relation of men to each other in the social order regardless of their race or language, does not have acute minority problems. The United States is still far from perfection in this matter and it still has its minority problems, especially in relation to Negroes, Jews and Orientals. But it has advanced so far beyond the countries mentioned above that they could learn something by seeing what has happened here. We have millions of Poles, Czechs, Italians and Scandinavians, but they are not "minorities." They keep their inherited languages and religions if they like, marry within or outside of their groups, and retain as much sense of social solidarity as they please; but they do not try to be nations within the nation. While keeping an affectionate regard for the old country they give their political loyalty to the new country which treats them as citizens with full and equal rights, and they are good Americans. There is no other way of solving the "minorities" problem.

A Test of Good Faith

AT THE triennial meeting of the General Convention of the Protestant Episcopal Church, to be held this month in Philadelphia, a decision will be made which will have far-reaching significance. The plan of union with the Presbyterian Church, negotiated by a joint commission of the two churches, will be presented to the convention with the request that it be submitted to the respective churches "for study" during the next triennium. A minority of the Episcopal members of the joint commission has issued a statement opposing even so tentative a commitment to the proposed plan of union, on the alleged ground that it "radically distorts the religion of our Lord" and is equivalent to the "giving of a blank check in regard to Christian faith and practice." Dr. Sherman E. Johnson, an Episcopalian member of the commission, in his article in this issue of The Christian Century, refutes the detailed objections of the minority point by point.

The decision to be taken at Philadelphia will deeply concern the Episcopal Church, but it also concerns the whole of Protestantism and will have profound implications for the ecumenical movement. This movement was originally launched by an action of the Episcopal General Convention of 1910 which arrested the attention of the Christian world. Its historic mileposts are marked by the notable conferences held in Lausanne, Stockholm, Oxford, Edinburgh, Utrecht and Madras. It has already borne an interim fruitage in the implementation of a World Council of Churches.

The plan of union with the Presbyterians opens up the possibility of a more significant advance toward the ecumenical goal than any conference that has ever been held, and in principle goes even beyond the tenuous federalism of the World Council of Churches. If now the plan is contemptuously rejected as unworthy even to be studied, on the childish ground urged by the minority opponents that it would make the Episcopal Church "a laughingstock before the eyes of Christendom," that church will appear in a new light. Such action will be no laughing matter, but its effect will be to forfeit ignobly the leadership of this church in a great cause to which it has long professed an unsectarian devotion. Its plea for an ecumenical church will thereafter fall on skeptical, if not deaf, ears.

This, we believe, is the light in which the General Convention should consider the question of union with the Presbyterians. The Episcopal Church cannot allow its good faith in its long advocacy of church union to be

tainted with skepticism on the part of those to whom it addresses its plea. But if the petty sectarianism voiced by the minority statement should prevail, it would reflect upon the whole record of the Episcopal Church during the past thirty-six years. What Episcopalians mean by church union, and have all along meant, would be taken to be nothing less than virtual absorption of all other Christians into the Episcopal Church. The result would be to isolate that church while others continued on their way to the ecumenical goal. Such a debacle of leadership in this most imperative, and now so promising, development in Christendom would be tragic indeed.

Not only did the Episcopal Church take the initiative in the general ecumenical movement, but it was upon its initiative that negotiations with the Presbyterian Church were begun. The response of the Presbyterians to the overture of the General Convention of 1937 was prompt, cordial and hopeful. The joint commission of the two bodies has given prolonged and earnest consideration to its task. The plan which the majority now presents deliberately omits for further consideration certain questions of detail (the functions of bishops in the united church, for example) and goes directly to the crucial matters of episcopacy, the ministry and sacraments. On these and other questions a surprising identity in principle was discovered. It became clear that the divergencies on these crucial questions consisted largely of differences in nomenclature and procedural custom. There were, of course, shadings of conceptual differences with which the episcopacy and the sacraments were regarded, but these theological differences were no more sharply manifest as between Presbyterians and Episcopalians than among the theologians within each communion itself.

This being so, the commission asked itself why this diversity which exists in both churches should stand in the way of their union. No good reason could be found. The task, therefore, resolved itself into the purely constructive one of taking over from each body those elements of procedure and structure which would (a) provide a sufficient sense of familiarity in the procedures of the united church to enable both groups to feel at home, and (b) safeguard both the episcopacy and the presbytery, together with the administration of the sacraments, against any radical departure from the procedure now substantially identical in both communions.

This, as we read the proposed plan of union, is the essence of it. It is the product of high churchmanship, both in what it includes as the substance of unity and in what it leaves out as belonging, not to the constitution of the church, but to its fellowship. The diversities of theological conception concerning both the episcopate and the sacraments may continue to exist in the united church as they now exist in each church, and be reconciled on their merits in the spiritual democracy of the fellowship of the united church.

We have previously discussed the plan of union more concretely and in more detail. (See editorial, "An Inspired Plan of Union," in The Christian Century of July 24, 1946.) Presbyterian action on the proposals is deferred until the Episcopalians act. If the plan is accepted by the Episcopalians, it will be clear evidence of the depth and good faith of that denomination's long professed devotion to the ideal of Christian unity. Of the two bodies, the Presbyterians will be presented by the united church with more unfamiliarities than the Episcopalians, who will meet in the new body less to which they will have to make adjustment. But this is a small price to pay for so significant, though partial, an answer to Christ's prayer for the unity of his church. If, however, the Episcopalians reject the proposed plan as not even worthy of study, the Presbyterians will have no opportunity at their General Assembly next May to declare their attitude. Quite properly the plan is first presented to the Episcopalians, inasmuch as they initiated the overture for union. They can therefore kill it or give it life. Their action will be decisive.

Bishops, ministers and laymen at the Episcopal convention should be made aware of the full gravity of the issue which they will be called upon to decide. A negative decision in the line of the minority statement will have repercussions throughout the whole ecumenical movement. Episcopal leadership in that movement would be dead. Neither Anglican nor American Episcopalianism could speak again to Protestantism about Christian unity with any hope of being listened to. It will have exposed so decisively the purely sectarian purpose by which it has been actuated in its past leadership of this movement that its alienation will be complete. The minority statement makes it clear beyond any doubt that its sponsors are unable to conceive of church union except on the basis of complete absorption of all others by the Episcopal Church. It contains absolutely no hint of the ecumenical spirit. It is pettifogging and bigoted, and unworthy of the great church which its signers represent.

The statement uses again the fiction of the Episcopal Church as the "bridge church" between Protestantism and the so-called "catholic" churches of Christendom, including the Roman Catholic Church. This conception has long been used as a rationalization of inaction by the Episcopal Church. It affords a retreat to which too many of its leaders repair whenever a concrete decision in the realm of unity has to be made. The "bridge" conception has no reality; it is fiction pure and simple. The Roman Catholic Church will never meet the Episcopal Church on that "bridge." Nor will the rest of Protestantism do so.

The Episcopal Church of England and America cannot much longer avoid making a clean-cut decision on the significance of the Protestant Reformation. It cannot be half-Protestant and half-Roman without consigning itself to a lonely isolation on its chimerical "bridge," while the ecumenical movement goes forward without it. To adopt so plainly an isolationist position under the spell of its obsession with the "bridge" fantasy would only reinforce the disintegrating process that is now plainly under way in the English church and is none too well concealed in American Episcopalianism.

Protestantism has great need of what the Episcopal Church has to give. But the Episcopal Church also stands in profound need of Protestantism; it needs Protestantism to save it from the static inertia with which its divided mind, vacillating between Protestantism and "cathol-

icism," afflicts it. There is nothing in Roman Catholicism which it would be willing to take and there is nothing which it can give to Rome which Rome would accept. The destiny of Episcopalianism is with Protestantism, whose origin and long history it shared until the Anglo-catholic movement confused its loyalty and obfuscated its consciousness with the notion that it was a "bridge church."

The proposed union with the Presbyterian Church in this country on the generous basis whose study the Presbyterian members of the commission, joining with the majority of the Episcopal members, cordially recommend, would electrify Protestantism, and invest the ecumenical movement not only with new hope, but provide it with a sample, or better, an example, of the way in which the whole of Protestantism might achieve the goal of an ecumenical church. We cannot believe that the peevish intransigence of the minority statement reflects the attitude of this great communion or that its spirit will prevail at Philadelphia.

Germany's Future

[EDITORIAL CORRESPONDENCE]

Edinburgh, August 14

A LETTER from Chicago suggests that, in view of certain international negotiations now under way and my own recent experiences, it is time I wrote something on the outlook in Germany. My wanderings through prostrate cities in the American and British zones have convinced me that a careful reader of the responsible press in the United States is more likely to have a reasonably complete and balanced picture of what is going on in Germany than one who, as it were, has his nose mashed right up against the demolished walls. However, there are certain facts about the German situation which seem beyond dispute.

To begin with, I doubt whether anyone will deny that in every respect—politically, economically, socially—the situation is bad, and is getting worse rather than better. All the German democrats with whom I talked contrasted the burst of hope with which their friends greeted the surrender with their present apathy, now verging on despair. The harvest, as I think I wrote in a previous letter, looks promising, but the food situation in the British zone has grown so critical that the United States has had to step in with a "share and share alike" agreement. Some of the normal accessories of life have been restored in the cities—window panes, electric lights, streetcars, telephones—but the factory chimneys, where they stand at all, rise like cold cemetery obelisks over the dead plants at their feet. From the German point of view, the future looks devoid of hope. And from our point of view, we seem to have trapped ourselves in a dilemma where we can go on, world without end, pouring out money and quarreling with our allies, without ever finding our way to a satisfying outcome.

By this time, most of the Americans and British who have anything to do with the occupation are convinced that the Russians are out to sabotage any policy that doesn't mean turning Germany over to communist control. Men who deal directly with Russian officers on the various commissions of the Allied control council in Berlin will tell you that they are usually punctilious in their politeness and friendly in their discussions, and often seem personally to want to be cooperative. But they have next to no freedom to make decisions, and the higher powers show no such readiness to agree to compromise solutions. Moreover, the Russian army gives evidence of being as helpless before the political police as the former Reichswehr marshals are trying to convince the Nuremberg court they were before the Gestapo. It is easy to convince oneself, in the light of what is happening, that the underlying purpose of the Russian occupation is to keep the parts of Germany outside the Russian zone in uncertainty, turmoil and discontent until all other German parties and leaders have been discredited and the people in disillusionment and exhaustion turn to the Communists. See if this doesn't happen in the October election in Berlin.

Nor are the French being much more cooperative than the Russians when it comes to establishing a permanent regime for Germany—permanent, that is to say, for as long as the Allies retain control. The French have no desire to see Germany kept in turmoil. But their much advertised realism tells them that the chances of ever getting a satisfactory German peace treaty arranged among the other occupying powers are next to nothing, and therefore, being now in possession of the Saar, they intend to hang on until they get a quitclaim from all the others. Once they get that, and probably also recognition of their frontier on the west bank of the Rhine, they are likely to fall in readily with Anglo-American desires to work out a long-range revision of the present arrangement. With the Saar and the west bank of the Rhine in their hands, the French will probably listen to reason on the Ruhr. But in the game of cut-throat poker that is being played under the name of occupying Germany, the French do not mean to allow any of their dear and trusted allies to draw new cards until they—the French, that is—have cashed the chips now in their hands.

Yet something, clearly, must be done and done soon. The Potsdam policy has utterly broken down, and is nakedly revealed for the folly that it should have been seen to be from the first day Mr. Morgenthau started to sell it to President Roosevelt. As already said, American help is being required now, in midsummer, to keep the British zone from being swept by food riots. Another six months—perhaps only another three months—of this industrial stagnation and human misery, and the west German poorhouse may suddenly turn into a madhouse. Something *must* be done. But what?

Secretary Byrnes, pushed by General McNarney and all the top-ranking generals of our occupying army, has acknowledged that something must be done and made a proposal. He proposes to divide Germany between a Russian zone and an Anglo-French-American zone, the latter to be administered as a unit. Of course, this isn't the way the proposal reads, but this is what it means. The wording consists of a lot of verbiage about

this being confined to an economic expedient and open to all the occupying powers and so on and so on. But Mr. Byrnes knows that if the unified economic administration he calls for is set up it will quickly have to be implemented by a unified political administration. He knows that the Russians won't come in. And he figures that, when it comes to a showdown, the French, who still must get that British and American o.k. on the Saar and the Rhine frontier, will go along. What Mr. Byrnes is proposing is, in plain language, the partition of Germany.

It is a measure of the desperate nature of the situation that the American proposal will go through. When it first reached London the British cabinet greeted it with a cold and disapproving eye, for it recognized at once precisely what it meant. But after hearing from the generals and civil administrators in the hungry British zone in Germany, and looking around in vain for an alternative, the British gave in. I was in Berlin the night the "high-ranking official" in the American military government called in the correspondents to tell them that England had accepted the Byrnes plan "in principle." To be sure, the French are still stalling, and the British are stringing out the making of the new arrangements in the despairing hope that at the last minute the Russians will have a change of heart. But the Russians won't. The plan is going through. And although I am obviously writing in a mood of misgiving and regret, I must admit that I can't see what else can be done. Western Germany's disintegration must not be permitted to go any farther. It has already gone too far.

Nevertheless, let us honestly face what we are doing. We got ourselves into this present mess because we either didn't know or were not willing to admit what we were doing at Potsdam. To prepare against future crises we should be candid about what we are doing now. This Byrnes plan will permanently divide Germany. If it permanently divides Germany it will permanently divide Europe. And it will force us to follow up with a policy that will make the Russians many times more suspicious of our intentions than they now are. It is this last fact that I fear many Americans do not see. Simply unifying the American and British and French zones will not solve any problems. It will mean that all hope of ever getting any food out of the Russian zone, Germany's bread basket, will vanish. With refugees continuing to come in, it will mean also that we will have to go on pouring in money, or about thirty million of the people for whom we have assumed responsibility will starve. We are now spending $320,000,000 a year on our zone, and the British are spending $200,000,000 on theirs. This $520,000,000 is really coming from the United States taxpayer, either directly or indirectly through the British loan. How long can any American administration induce the taxpayers to keep this up? But what is the alternative—assuming that it is not to let the thirty million die? The alternative is to revive the manufacturing potential of western Germany until it again is the great factory and foundry center of Europe and its exports can support its population. Then what will the sight of belching chimneys and furnaces in the Ruhr and throughout the western zone do to Russian suspicions concerning our real purposes in re-creating this great industrial mechanism?

That's what our partition is letting us in for. Let's not fool ourselves on that score for a minute.

Russia has already begun to make her counter-moves. Mr. Molotov has told the world how much the Soviet Union is opposed to partition; how devoted it is to the idea of a unified and intact Germany. Cynics may think what they please of this Molotov speech in the light of the Russian record in East Prussia and Silesia; it serves its purposes. One purpose is to create unrest among the Germans in the western zone who want a unified Germany—and there are a lot of them, especially young ones. Another is to prepare the record for the day when a Communist party or a Red army may penetrate the western zone in the sacred cause of German unification. Mr. Molotov knows what he's doing.

Not long before I left the States, Walter Lippmann returned from a European survey convinced that the British and Russians are now engaged in a race to see which can secure the Germans as allies in a coming war. An American who knows as much about the inside of what is going on over here as any man in our country tells me that he considers the Lippmann thesis sound. Whether Mr. Byrnes, in making his proposal, was consciously trying to evolve a scheme that would fit in with that thesis, one can only speculate. But that it would do so is clear. Therefore its dangers should be clear. And not the least of these dangers is the fact that so many Germans are basing all their hopes for the future on the chance of being accepted as allies in the war they are sure the western powers are going to fight with Russia.

There are some who will argue that it is safe to play this game of dividing Germany, wooing the Germans and reviving German heavy industry, because the Russians won't push their opposition to the point of war under any circumstances. They know—at least the men at the top know—our immense technological superiority. They know their own need of years of peace to repair the ravages not only of World War II but of the years stretching all the way back to 1914. Yet one may doubt whether this sufficiently takes the factor of the atom bomb into account. Three to five years—that's all, say the scientists, and then the Russians will certainly have the atom bomb. Is it not possible without straining the facts to interpret the Stalin-Molotov policy in Germany and western Europe as simply a determination to keep affairs in turmoil, unsettled and unsettling, like a boxer keeping his opponent off balance, until the three to five years are up, the bomb is in the Russian bomb-racks—and the hour for a final settlement has struck?

However the maneuvering among the occupying powers works out, Germany is in the middle. If war comes, she will be pulverized. It will make very little difference to her which side she is on when both sides begin to drop atom bombs. A lot of Germans see this. It feeds their apathy toward recovery measures. Why exhaust yourself trying to rebuild a blitzed city when you think it is going to be obliterated about the time you finish the job? Why take the risks of political action when any government you may fashion will presently be blown

apart? Why even struggle for food and a livelihood and the well-being of your children today when oblivion awaits tomorrow? That's the way they argue. And the questions constitute a psychological factor in the problem of Europe's future of immense importance. Partitioning Germany, partitioning Europe, doesn't help to answer such questions. It only serves to renew the insistence with which they are asked.

PAUL HUTCHINSON.

Why Not?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a story told of a philosopher who one day was walking in the streets of the city which he adorned (shall we conjecture Boston?) when he was met by a small boy who said, "Will you give me a dime?" The philosopher, true to his calling and seeking for light, said to him, "Why?" The boy, quick as all boys are to seize the occasion, answered, "Why not?" The philosopher saw at once that by that question the whole inquiry had changed its character. Upon him now fell the burden of proof.

To answer the question "Why?" is entirely different from answering the question "Why not?" If I have to say "Why not?" it is assumed, till I disprove it, that the favorable response holds the field. I shall give of course; I shall refuse only for unexpected and convincing reasons.

The question will not lead to a display of his needs by the boy, but rather to a survey of the financial situation of Solon or Socrates. It will not be necessary for the philosopher to propound his views on the expenditures of small boys or on the perils of ice cream eaten too freely; it must simply be his task to declare positively what hinders him.

The boy's cause may have been poor but his method had distinct points. It is probable that he wanted only as bulging an ice cream cone as the money would buy; but he did well in dialectics when he threw the onus of the contention upon the other fellow.

It is a method capable of use in very profound matters. One serious person says to another, "You should read the Bible." He answers, "Why?" but is at once countered with, "Why not?" The situation is changed. The man who does not read must now realize that, coming into the world at such a time and entered as he is upon the roll of citizens in a nation in which the Bible has been read and remembered for generations, he cannot ignore the fact or imagine that a new beginning must be made for him with the Bible left out. He may or may not find life in the Book; that is his concern as a serious man. But to refuse to read the old book at all is to be an odd and unreasonable being. He must begin by answering the question, "Why not?"

It is always a little surprising to meet with a man who demands to be treated as if he were the first to think out the mysteries of this world or perhaps imagines that something rather special is needed for him. It might lead him at least to read the Bible if he remembers that it has been reverenced by thinkers and poets, scientists and artists, and has awakened a response in a thousand languages. He might put it to himself that at least the probabilities are against the supposition that he must have something of another kind than that which satisfied his grandfathers. Whatever we make of tradition, it cannot be wise to ignore it.

Would it not sometimes be wise for a shepherd of souls to shift the burden of defense upon the man committed to his care? "Why should I go to church?" *"Why not?"*

Such a conversation is of course defensible only when the speakers are friends and it is clear that the talk is serious. At any rate, a preacher will lose nothing by being prepared sometimes to give the opening move to the other.

"Why not?" is quite another question. It might indeed start a new chapter in many a life if men began to ask seriously, "Why do I not go to church?" If they did come back again for positive and deeply pondered reasons, do you agree, sir, that many churches would have to wake up to welcome them? There might even be a preacher or two who would wake up.

Ever yours,
QUINTUS QUIZ.

VERSE

Summer Worship

I WORSHIP the God of the grasses,
Of quivering elms and the sea,
And every stray breeze that passes
Is laden with wisdom for me.
I find him in sky-topping mountains,
In deep, shaded valleys of fern;
He sings in the crystalline fountains
And broods as the autumn fires burn.

How vainly they seek for his glory
In creeds that are musty with age!
Why will they not welcome his story
On nature's all-scintillant page?
I worship the God of the grasses,
The Lord of the dawn-tinted skies,
And every stray breeze that passes
Brings news of some near paradise.

THOMAS CURTIS CLARK.

Library

PASSING the door of want and fear,
The insignificant, the proud
Of head and shoulder mingle here
Where only thought can speak aloud.
The golden eloquence of pain,
The incandescent mortal dust,
And love whose words were never vain
Nor stifled under lust,
Like children of some happy age
In summer radiance linger on,
Bright flecks of color on a page
When he who spoke is gone.

DOROTHY ALYEA.

Episcopal-Presbyterian Union

By Sherman E. Johnson

THE EPISCOPAL CHURCH is in a curious position. It is asked to consider a Proposed Basis of Union. This is accompanied by a series of reasons why the plan for union with the Presbyterians should not be adopted. It all came about in this way. The report of our Joint Commission on Approaches to Unity was delayed for some months. One of several reasons for the delay was a desire to achieve the greatest possible measure of agreement among the commission's members. Those who drafted the report were anxious that all should agree to present the Proposed Basis of Union with the recommendation that it be studied for the next three years, and therefore offered no arguments in favor of the scheme. But at the last moment there came a minority report, attacking the merits of the proposals, signed by several men who had participated actively in drawing them up.

This minority report calls for candid examination. It declares that our church ought not even to study a plan of union which six bishops, six priests and six laymen worked out over a period of three years in collaboration with the department of church cooperation and union of the Presbyterian Church in the U.S.A., and which in fact is the cumulative result of nine years of earnest and prayerful negotiation. The minority members want no careful weighing of the theological and practical issues which union involves, no historical study of Anglicanism and Presbyterianism to throw light on these concrete proposals, none of that diligent and candid discussion by which a great church makes up its mind on important issues. They ask that the General Convention, which meets early in September, should drop the whole affair. This would surely be precipitate and irresponsible action.

I

What reasons do the minority give for wishing to choke off discussion? Here is their first point. It "has been asserted in some quarters," they say, that the commission was appointed "merely to be a negotiating committee to accomplish union with the Presbyterians immediately and at any price." Someone, they imply, wishes the Episcopal Church to give "a blank check in regard to Christian faith and practice" in order to achieve the union. But such a charge certainly cannot be laid against the members of the joint commission. They have repeatedly warned that union is a slow process. Furthermore, anyone who compares the Basic Principles of 1943 with the Proposed Basis of Union can see that the commission has insisted time after time that Anglican principles should be written in. For example, the document includes the diaconate, the five so-called "lesser sacraments," and the pledge that the bishop shall have his traditional powers and duties. The majority of the commission realizes that the task before it is to devise a plan of union acceptable to both churches, and it has tried to work toward this. It has never supposed that either church would simply capitulate.

Thus the minority's first reason is completely irrelevant. It has nothing to do with the methods of the commission or with the merits of its proposals.

II

Then the minority argue that the Presbyterians do not actually accept the episcopate, because Presbyterians assert "that their ministry is on precisely the same foundation as an episcopally ordained ministry" and refuse "even to accept a supplemental ordination of any kind." They "assert the parity of Orders." Finally, they "utterly reject the Prayer Book idea of the priesthood."

We must disentangle several issues here. First, let us make it clear that the formula of mutual recognition and commissioning in the Proposed Basis of Union is not supplemental ordination or ordination of any other kind. It is hard to understand why the minority members say that "some have urged" that it is. Neither the Episcopalian nor the Presbyterian negotiators understand it as ordination. It is a solemn commissioning, accompanied by the laying on of hands, for the exercise of one's ministry in a wider sphere.

It is said that the Presbyterians consider the two ministries equal. The situation is this: The Presbyterians with whom we talked have no doubt about the validity of Anglican orders or of their own. They are willing to agree that in the future all ordinations and consecrations shall be by the bishop and representatives of a presbytery, so that both the episcopal and presbyterial successions shall be maintained. But they will take no step which would repudiate the ministry and sacraments of the Reformed family, just as Episcopalian clergy would not accept reordination at the hands of Roman Catholic bishops.

The minority report says that "only a bishop can validly ordain." I cannot let this statement pass without challenge. There is no basis for it in the New Testament. There is no sufficient evidence that in the second and third centuries ordination was always restricted to bishops and there is some evidence that presbyters ordained their own bishop. The Anglican communion has confined itself to the statement that its own orders are valid and it has never made an official pronouncement that other orders are invalid. Its own law of episcopal ordination is a rule of discipline, not of faith. I must also point out that the Proposed Basis of Union does not contravene that rule. Every future ordination will confer episcopal orders.

The union plan thus preserves the threefold ministry and the episcopal succession—and, for that matter, every other element of catholic faith and practice—but it presupposes that these arrangements will be interpreted in different ways. Some members of the united church will teach a catholic doctrine of the ministry which goes far beyond the Prayer Book. Others will continue to believe in the "parity of orders." Many will thankfully accept the new state of affairs and rejoice that it perpetuates both the catholic and Reformed methods of ordination. They will

say that only God himself knows which method he prefers, since he has blessed both ministries in the past.

Do the Presbyterians then "accept the episcopate"? Apparently they accept it wholeheartedly as a method of church order. Let everyone realize the immense significance of this. They reserve the right, which Episcopalians already possess, to interpret it in various ways.

Are Episcopalians ready for a union of this nature? This is the question they must face. Let us at least carefully study it for the next three years. If we finally answer in the negative, it means that in any foreseeable future we will not unite with any other Protestant church. No church of Reformation heritage—the Presbyterian or any other—will accept a union which means the repudiation of its ministry and sacraments.

The minority report raises the question of "priesthood." What does the word mean? (1) It may refer to the offering of the sacrifice of thanksgiving in the holy communion. It can be shown, I think, that the Presbyterian doctrine of the eucharistic sacrifice is precisely that of the Book of Common Prayer. (2) It may refer to the special powers and duties reserved to the clergy. Presbyterian church law strictly confines all sacramental functions to ordained ministers. (3) It may refer more particularly to the power of absolution. The Presbyterian system differs from our own in that the session, composed of the minister and ruling elders, absolves and restores to communion. The Proposed Basis of Union does not deal explicitly with this problem, which calls for further study and discussion.

When the minority members declare that Presbyterians disbelieve in priesthood, they base their statement on a phrase contained in a single popular pamphlet. They would do better, I think, to consider the priestly elements in the official formularies of the Presbyterian Church and in the writings of its great theologians. We would all do well to have a full theological discussion of that much abused word. Episcopalians would also repudiate many ideas of special priesthood. . . .

III

"The proposals suggested would, if carried out," says the minority report, "ultimately do away with our Prayer Book." The minority members apparently argue (1) that since Presbyterians were at one time opposed to our Prayer Book, they will always oppose it, root and branch; (2) that they will constitute a majority in the united church and always vote as a unit; and (3) that as soon as the interim period ends they will use this power to destroy the Prayer Book.

This is strange logic. It rests on some fantastic assumptions which are not expressed. One would have to assume that Presbyterians are still bitterly fighting the battles of the seventeenth century, that their sole motive for union is to destroy the Episcopal Church, and that they cannot be trusted to behave fairly in the give-and-take of a united church. It would also be necessary to assume that the theology, worship, institutions and folkways of our church have no persuasive power; that they would make no appeal to members of a united church; and that, since they have no survival value of their own, they can be saved only by the whiphand of a majority vote.

Can the minority members of our commission actually believe this? If so, one can understand their reluctance to unite with other Christians. But I for one do not share these imaginary fears. I have faith in the common sense, the spirit of fair play, the intelligence and the Christian character of the membership of the two churches. I have faith in the excellence of the Prayer Book. And I confide in God the Holy Spirit, who will protect his church and enrich it through the confluence of these two streams of Christianity, if we have the courage to make the venture.

IV

The minority report says that acceptance of the Proposed Basis of Union would cut us off from communion with the see of Canterbury. This is not accurate. There is every reason to think that all who have been confirmed in the Episcopal Church, and those who in the future are confirmed by bishops, will be in communion with Canterbury. All who have received Anglican ordination or who in the future are ordained by bishops will have the privileges of Anglican clergy. This is made clear by the resolutions of the 1930 Lambeth Conference and by official statements of the late Archbishop Temple, who explicitly said that no one would be excommunicated because of participation in the South India plan of union.

The united church would, of course, be a distinctly new province of the church catholic. It would have the privilege of fellowship with the World Alliance of Reformed Churches, but that does not mean that its relationships would lie only in that direction.

The proposed union, says the minority, would "move us farther and farther from any of the great historic catholic communions and . . . in fact we should become rather a laughingstock before the eyes of Christendom in any claim to be a 'bridge church.'" The reference is to the Roman Catholic and Eastern Orthodox churches. My answer is that right now we are a huge bridge church standing in the middle of the stream with almost no approaches at either end. The practical question is, At which end are we to start building the approaches?

If we look at one side of the river, we observe the Roman Catholic Church, interested in union only on its own terms. Our people do not intend to become Roman Catholics. We have great respect for the Eastern Orthodox and we would no doubt have much to gain from closer fellowship with them. But our people would in any event have little contact with the Orthodox, either in the United States or in any of our mission fields. Furthermore, until the Orthodox have faced squarely the issues raised by the Reformation, modern science and the new biblical learning, and until they are more free from state control than they now are, it will be impossible to achieve a meeting of minds. No one can say whether the proposed union will hinder union with the Orthodox or promote it. Only history can tell.

On the other side of the river stands historic Protestantism, of which the Presbyterian Church in the U.S.A. is one of the noblest representatives. Our people understand Protestantism. The vast majority of them consider themselves Protestants. We have a great work to do in company with the other evangelical churches, and if we can find closer fellowship with them, while still making our

distinctive contribution, this is the logical and natural direction for us to proceed.

We have always believed that in the union neither communion should give up what it had found valuable. Instead it should contribute it to the common store. The minority members protest that the plan does not provide this. They say that the historic ministry and the sacramental system have not been contributed to the union because they are not accepted by the Presbyterians, and that the bishop is merely transformed into a permanent moderator. My answer is this:

1. The Proposed Basis of Union provides that "bishops shall have the powers and duties traditionally theirs, and these shall be set forth in the constitution." Of course the Prayer Book, and our constitution and canons, already limit the bishop's powers considerably. He frequently cannot act without the concurrence of his standing committee, his examining chaplains or his diocesan convention. All officials are limited by the powers of General Convention. The proposed plan would not change this situation very much. The place to work out the problem of the bishop's powers is in the new constitution, which has yet to be drafted and adopted.

2. The arrangements contemplated for baptism and the holy communion are substantially those which we now have. The five "lesser sacraments" are also safeguarded.

3. We have already demonstrated that our historic ministry will be perpetuated. Can the minority members actually suppose that the power of this ministry will be destroyed because presbyters join with bishops in the laying on of hands when a new bishop is consecrated? Do they imagine that fellowship with former Presbyterian ministers in a united church invalidates this ministry? Or do they think that for a ministry to be valid everyone must accept the same theological theory about it? If that were so, the Anglican ministry long ago ceased to be "catholic."

We have now considered the objectives of the minority report. Some of these are quite without substance. Others disclose problems which call for patient discussion among ourselves and further negotiation with the Presbyterians. But how can anyone say that "the proposals radically distort the religion of our Lord" or that they are "repugnant to the mind of Christ"? Are not the Presbyterians Christians? Is their church not a Christian church? One may argue pro and con whether the union is desirable, and how faithfully these proposals represent Anglican and Presbyterian traditions. But as for the mind of Christ—as I read the four Gospels I cannot escape the thought that Jesus Christ would accept even a much simpler basis of union than that which we have proposed.

Let the churches ponder this also. Let them ask Jesus Christ what he would really have them do in this critical hour of the world's history. And let us not be frightened into slamming the door until we have really seen what is on the other side of it.

What Is a Free Society?

By Mildred Jensen Loomis

A SOCIETY is free when every individual in it is free. A "society" manifestly is not an organism with a will to choose, a mind to think and a body to perform. Individuals plan and choose, decide and perform. It is only when individuals are free to follow their own judgment and choice that a society is free. Freedom to think and speak as one wishes is good, but much more important is freedom to act in line with one's convictions. The primary freedom of action is the freedom to choose one's own economic destiny. To sustain his own life and that of his family is the first right and duty of every man, and if conditions force him to work in a place or under conditions or for an employer that are not of his choosing, then that individual is not free.

Essentials of Economic Freedom

For economic freedom, two basic essentials must obtain: a man must be free to offer or withdraw (1) his services and (2) his goods to another according to his own evaluation of the bargain.

Consider that first requirement. A *free* man chooses whether he will work for himself or for an employer. If the latter, then he chooses which employer he will have. A man is free when there are more jobs than workers—when employers compete for the services of workers. We approximate this condition in wartime when so large a percentage of workers are drawn into the armed services, and when extraordinary destruction of goods puts heavy demand on production. But the government is given full power in this emergency, and so the economic freedom of individuals is transgressed by the state ordering men where, when and for how much they shall work.

Since mankind has almost unlimited needs and desires, there should always be more work than workers. The task of the modern reformer is to indicate the factors and help create the conditions which would bring such an overdemand for workers in peacetime. Then men would have economic freedom.

Conditions should, and can, be such that a worker might withdraw from his work if his wages or environment do not match what he could secure elsewhere. Since all production comes from land, the only time men have such freedom is when land is plentiful and freely available. Whenever a considerable portion of workers can leave their "jobs" and readily set up business for themselves or produce for themselves on land, with wages and conditions more suitable to them than present employment, then employers will be pressed to raise wages and improve working conditions.

Men were freest in those periods of the world's history

when a frontier of land existed to which they escaped from the tyranny of employment. When masses were expropriated from the land, economic freedom was lost. Today there are more workers than jobs because land is not available, though it could be. Today workers unite in unions to fight or negotiate with employers to improve their conditions—but they are not free. So long as they are denied the alternative of free land on and with which to create their own livelihood, there is no economic freedom for anyone. So long as the demand for labor in peacetime generally falls short of the number of men seeking employment, some men will be unable to find employment anywhere. So long as there is a residue of unemployed, the freedom of all workers is gone, for there will always be someone who would gladly "take the place" of any worker who does not hang on to his job. Such a threat also keeps the general wage level down.

Modern Tyrants

This is due not to "competition," which modern liberals berate so loudly, but to the restriction in the source of production and employment, land. Most of us are victims of this condition and in our ignorance we cry to the government to regulate business and direct competition, instead of demanding the abolition of the causes—monopoly in land, trade and money—which create the scarcity of employment. So government grows more and more burdensome. We move from one tyrant, monopoly, to another tyrant, government. Man becomes the tool of the state instead of the state's being the tool of man. Our plight is due to our own ignorance. Our freedom is ours if we work to free the land.

Similarly, individual freedom is at stake in the exchange of goods. Two men, A and B, offer for sale goods which each has produced in surplus. In justice, each should receive what he regards as full payment for the labor involved. Freedom demands that each be able to withdraw from the bargain if such is not forthcoming. If A asks for his product more than B values it, then B should be able to say No. This he can do if the source of production is free and he can produce the article himself—or find someone who, having free access to source, will sell it cheaper than A. But too often B cannot do this. Monopoly interferes. B needs A's commodity in order to live, yet since A controls the source, B cannot get to it and perforce must pay what A asks. His economic freedom is nil.

Free Land and Free Man

It seems to me that the corollary between free land and free men is obvious. Yet where, in economic discussion or postwar planning, is there discussion of land as related to individuals? To be sure there is some vague talk of "nations having equal access to raw materials," but it is not *nations* which use land. *Individuals* do. We must work to provide free and equal access of individuals to land.

Today land is certainly not free. Each generation pays more and more dearly for the right to use land. And land is certainly not equally accessible to all. By its nature, land produces at differing rates. Some land is more fertile than others; land nearer roads and markets and in cities is more productive; some land contains valuable deposits of ore and oil. Those whom we now call owners of such land did not produce this extra value. Therefore, they have a privilege over the holders of land that is less good.

Justice (and freedom) demands that such owners should share this "overage" or benefit with everyone else. Then land would be equalized, and equally accessible to all. Instead, our present statutes allow them to charge others to use this better land. This constitutes monopoly, the right to levy tribute on labor for the privilege of using advantages which are not created by the owner of the land but are either the "gift of God" or are being created by the community.

"The essential character of all monopolies," said Max Hirsch in his thoughtful book, *Democracy versus Socialism,* "is that, without causing their possessors to be treated as criminals, they enable them to exact wealth from others without rendering any service in return, or to exact more wealth for such service as they do render than the recipients could be compelled to yield if free competition prevailed. A monopoly, therefore, must be established by law, or the law must have failed to provide efficiently against it. The principal legalized monopolies existing in civilized countries today are: the private ownership of land and of such treasures as the land contains; the privileged or exclusive use of land for certain purposes; legal limitations of competition in certain industries and professions. The most fundamental of these monopolies is that of the land."

Land Kept from Production

Today there is plenty of land—if it were free and available—to provide more jobs than there are workers. Thousands of farm acres and millions of city lots are being held idle or only partially used in the hope of sale at a high figure. The toll to these sources of production—plus the heavy taxation on equipment when it is secured—prevents investment and employment. The cost of land inhibits men's freedom to leave their present employment to set up individual or cooperative enterprises.

In *Who Owns the Earth?* Margaret Bateman reports that in Europe, outside of Scandinavia, no more than 2 per cent of the people own land. In our own country land is concentrating in fewer and fewer hands. Not more than 25 per cent of our people are landowners. The 1940 report of the department of agriculture showed that 39 per cent of our farmers are tenants. The toll charged the people for the use of God's free gift is on the increase.

As we look for ways to regain our economic freedom, and thus remove the maze of governmental control, we must consider and deal with the ethical use of land. When once we grasp the relationship between free men and free land we are fortified with a strong moral drive. For nothing is more repugnant to the moral sense than that land should be treated as subject to individual ownership, for purchase and sale, like things produced by labor. The Old Testament concept is right: "The land shall not be sold forever, for the land is mine, saith the Lord."

SEPTEMBER SURVEY OF BOOKS

Religion and Race

PORTRAIT OF A PILGRIM. *By Buell G. Gallagher. Friendship Press, $1.00.*

COLOR AND CONSCIENCE: THE IRREPRESSIBLE CONFLICT. *By Buell G. Gallagher. Harper & Brothers, $2.50.*

WITH the Federal Council of Churches recently resolving to work for a "non-segregated church and a non-segregated society," and with the Congregational Christian Churches and perhaps other denominations giving race relations top priority, the first welcome volumes on color and the cross have begun to appear. It is a reflection on the church that there have been so few studies on organized religion and the sin of racism as compared with, for example, those on the relation of the church to another of the major sins of society—war. Except for the volumes by J. H. Oldham and others two decades ago, there has been little on Protestantism and the Negro, although the Catholics have acquitted themselves well with John LaFarge's *The Race Question and the Negro.* Recently there appeared an excellent volume by Toru Matsumoto, entitled, *Beyond Prejudice: A Story of the Church and Japanese Americans.* And now appear the two volumes by Professor Gallagher.

Of those working in the field of the church and race, few men in America are better fitted to write on the subject than Dr. Gallagher. He studied at Union Theological Seminary and held Congregational pastorates in the east, spent a decade as president of Talladega College in Alabama, and currently is professor of Christian ethics at the Pacific School of Religion and co-pastor of an interracial church in Berkeley. His is an authoritative, non-regional voice and with it he has chosen to appeal to readers on two levels. For the 1946-47 literature program of the Missionary Education Movement he has written a popular booklet, and for the more sophisticated reader he has prepared what might be considered a guidebook to the Myrdal-Carnegie studies on *The Negro in American Life* under the scrutiny of an "unsentimental ethical religion."

Portrait of a Pilgrim is the story of Rev. Timothy D. O'Hara of the Central Avenue Church of Mediopolis and his pilgrimage to discover specific ways in which churchmen can be Christian in the field of race relations. One Interracial Sunday, O'Hara proclaimed in a brotherhood sermon that "the Christian religion is color-blind." And in a not unusual response, the chairman of the church board (who also doubled in the not unusual position of banker) complained that the sermon was "utopian and quixotic." But here the usual ends, for the chairman-banker gave his minister $1,000 to use in any way he wished with the understanding that within a year he produce either proof that Christian notions of racial brotherhood could be put into practice or else retract his plea of brotherhood.

The book is the story, told in letter and newspaper-clipping form, of how O'Hara took a three-months leave, used the thousand dollars to travel widely in the United States visiting intergroup experiments, and returned to Mediopolis to put an aggressive and successful program into practice right in his own city and church—without seriously splitting either. This is more than a clever story; it is a very readable handbook for both layman and minister, filled with facts about the racial situation in the United States as well as with techniques available to citizens and churchmen in dealing with these tensions. This volume is the kind of painless popularizing which is terribly needed in race relations.

Color and Conscience is a more ambitious book, in which the Christian goal is given as not so much "tolerance," or even "equality," as a "high indifference" toward race or color. In a succession of chapters with alliterative titles, Gallagher discusses the problem from the viewpoint of dimensions, despair, defection, defiance, deception, delineation, decline, deliverance, decision, declaration and deeds. He carefully observes that "the activities of the Christian churches of America in combating racial caste have been meager, halting, and largely ineffective," confined chiefly to the "employment of 'race relations' techniques calculated to soften the impact of caste without fundamentally rejecting it." The author shows that, despite "the persistent hostility of the church to the Christian ethic" in dealing with minority peoples, a few local churches and religious institutions scattered through several denominations are significantly working on this problem. These creative experiments are occurring none too soon, for Gallagher shows that, in view of the explosive character of race relations within the United States, "events demand an answer which *is* an answer . . . not an evasion."

Color and Conscience is an important book for the informed layman and minister alike. One wishes the author had given more concrete examples of how organized religion has met (or failed to meet) the challenge by fundamentally rejecting caste in local communities across the country. Perhaps this is the subject for another study, and no doubt the heartening, courageous examples of churchmen in action against racism will be increased a hundredfold through the widespread use of Professor Gallagher's two volumes.

HOMER A. JACK.

Beyond the Modern Mind

THE CHRISTIAN FUTURE, THE MODERN MIND OUTRUN. *By Eugen Rosenstock-Huessy. Charles Scribner's Sons, $2.50.*

HERE the author of *Out of Revolution, Autobiography of Western Man* (1938), reflects his background and evolves his Christian faith. Born in Berlin in 1888, he was in 1912 the youngest member of the faculty of Leipzig; fought four and a half years in World War I on Belgian, French and Russian fronts; taught the history of law and sociology at Breslau, 1922-33; worked for the union of education and labor, rejected the nazis, embraced Christianity; came to the U. S. in 1933; has taught social philosophy at Harvard and Dartmouth. He is a Congregationalist.

It is not surprising that he should preface his first chapter with the word from William James, "The average church-going civilizee realizes . . . absolutely nothing of the deeper currents of human nature." The author has peered beneath civilization.

On the relation between the suburb and the factory he quotes A. S. M. Hutchinson's *If Winter Comes:* "The commuter . . . is mysteriously suspended and has magically escaped from vulgarity." And himself adds: "The Christian setup . . . was meant to make every mother an image of the church and every father an image of government. The modern suburb makes every girl an image of the arts, and every factory boy an image of science."

There is an attack on Vermonter John Dewey not altogether justified in a disciple of pragmatist William James. But here is a sound approach to history. "Everything which our modern optimists, from Emerson to Marx and from Bellamy to Streit, can adduce in support of one general significance or unified task for mankind is taken from the Christian era." "Modern man is not so much godless as poly-

theistic." "Art, science, sex, greed, socialism, speed—these gods devour the lives of their worshipers completely."

There is fresh and dynamic discussion of the creed, "not an intellectual formula but a record and promise of life." "We can believe in the last judgment because we have seen last judgments passed on Proust's France, Rasputin's Russia, Wilhelm II's Germany, and President Harding's America." "Nietzsche's 'God is dead' leads logically to the German storm troopers who have actually said, 'Hitler is Christ.' " "Clinging to the conviction that life is good without revelation . . . [we] have enthroned the myth of humanity in the place of God . . . read Xenophon instead of St. Paul and Caesar instead of St. Augustine; . . . hence are impotent to defend [ourselves] against tribalists who go still further back . . . to the cruelties of Nineveh and the dances of Bali."

There is an interesting study of quadrilaterals: inward and outward, backward and forward—sentimental mysticism and cynical rationalism, reactionary romanticism and utopian radicalism. Also Chalcedon, Frankfurt, Florence and Stockholm. And Buddha, Laotze, Abraham and Jesus.

But the Cross is Reality. Quoting Winston Churchill, "A man's life must be nailed to a cross either of thought or action," the author holds that the cross of division upon which we are nailed is part of the ordeal out of which new thought and action, new life and light will come. After every crucifixion is a resurrection.

"Man as an animal organism lives forward from birth toward death, but as a soul who knows beforehand that he will die he molds his life looking backward from its end." "To be a Christian is to think primarily in terms of time instead of space, as shown by the favorite biblical phrase 'the world to come.' " "Peace is the rhythm of a community which is still unfinished, still open to its true future."

This is not a systematic treatment of the Christian *Weltanschauung*. And it is far more complex than American churchmen are accustomed to follow. But it is fresh, incisive, penetrating, likely to equip the preacher to feed the congregation in a period of spiritual scarcity, and to satisfy his own hunger for intellectual meat.

ALFRED W. SWAN.

Poetry and Science

NEWTON DEMANDS THE MUSE, NEWTON'S "OPTICKS" AND THE EIGHTEENTH CENTURY POETS. *By Marjorie Hope Nicolson. Princeton University Press, $2.00.*

TO MODERN minds having only a casual acquaintance with the history of science, Sir Isaac Newton is best known for the falling apple and the laws of motion, plus (perhaps) a recollection that he and Leibnitz invented calculus independently and simultaneously. His great book is the one usually called the *Principia*, for short. It was written in Latin. But he also wrote the *Opticks*, which passed through three editions before his death and a fourth soon after. In this he stated what he had learned about light and color, and described in detail the experiments by which he had made these discoveries and demonstrated their truth. This book had perhaps a more general reading because it was written in English.

It is inevitable that poets—at least some poets—shall take account of the altered views of nature which are given by great scientific discoveries. The Copernican revolution had its reverberations in the "metaphysical poets" of the seventeenth century. This together with Newton's "laws" furnished the stuff for Addison's hymn, "The Spacious Firmament on High," and for much more in similar vein. The impact of science upon the literary imagination is a wide theme, within which the poetic use of Newton's scientific explanation of the laws of light and the phenomena of color is an interesting episode. The poets concerned, with the exception of Thomson, are definitely minor and for the most part have been generally forgotten—with no great loss to the present generation. But their response to the Newtonian science of light and color illustrates, as well as anything can, the perennial problem of tension and adjustment between the "cold" science which analyzes and explains the facts of nature and the "warm" processes of imagination which find in them idealistic, aesthetic and even religious values. Half a century later, some of the Romantic poets (but not Shelley) turned their backs on science as hard, literalistic and inimical to beauty. But the poets of the mid-eighteenth century did not (like Keats) believe that Newton had labored to destroy beauty and poetry in promoting science. In Miss Nicolson's presentation it appears that it was Newton who "gave color back to poetry"; and an extraordinary preoccupation with color was a conspicuous trait of the most prominent poets of this period.

Just what did Newton learn about color? I went back to the *Opticks* and read it to find out. His great discovery was that white light is a heterogeneous mixture of rays some of which are constantly refracted more than others in passing through a prism; that the kinds of light, when separated on the ground of their different degrees of refrangibility, have respectively their distinctive colors; that refraction does not produce color, as had been supposed, but only reveals it; and that, when a beam of light has been unraveled into its component colored threads, these can be put together again to form white light, or selected strands of color can be combined to produce other colors. He explained the rainbow, with diagrams and trigonometry. (This touched the poets at a vital spot.) He described and explained the color effects on soap-bubbles and on thin blown glass, and the color rings in the thin film of air between a plate of glass and a very flat lens, and from the width of the color rings he calculated (to one hundred-thousandth of an inch) the thickness of the air film. The many experiments by which these things were discovered and proved are described in such meticulous detail and with such complete diagrams that the reader could repeat the experiments, if he had the time and skill. I have my doubts as to whether the poets who reacted with such enthusiasm to Newton's discoveries ever read the whole book, line by line (especially Book II, Part II), even though Thomson may have altered his verses in a later edition to fit the changed text of Newton's fourth edition. The poets may well have been more interested in Newton's findings than in the methods by which he found them. So, indeed, are most of us.

It may be added that Newton also invented the reflecting telescope and the now familiar "color circle," both of which are fully described in the *Opticks*. He discussed at length the reasons for permanent color in natural objects. As to the nature of light, whether waves or particles, he had little experimental data to offer, but he inclined to the latter opinion. Among the thirty "queries" with which he ends his book for the stimulation of future researchers, is this: "Are not the rays of light very small bodies emitted from shining substances?" And later: "Even the rays of light seem to be hard bodies."

Newton was a Christian man, and he wished his discoveries to support religion. "Was the eye contrived with-

out skill in opticks, or the ear without knowledge of sounds?" The poets as well as the theologians welcomed this reinforcement of the "argument from design." Miss Nicolson's book is rich in its citations from the poets whose imaginations were kindled by the Newtonian insights. Though it is scarcely more than a by-product of her larger scholarly researches and though it deals specifically with a small theme, it opens out in many interesting and important directions. Not only Newton but all science "demands the muse."

W. E. GARRISON.

Jesus in the Gospels

JESUS THE MESSIAH. *By William Manson. Westminster Press, $2.75.*

DURING the last few years there has been a considerable shift of emphasis in the study and criticism of the Gospels. For a long time the interest centered in literary criticism, source criticism, and lastly form criticism. *Jesus the Messiah* represents not a reaction to these studies but an attempt to find and set forth the religious meaning and significance of the life, teaching and death of Jesus. In pursuing this theme Dr. Manson has to take account of both form criticism and the study of comparative religion. British scholars have in general been critical of both of these lines of investigation and have rejected the more radical and negative conclusions of such scholars as Bultmann and Reitzenstein. Dr. Manson makes use of the works of these men, but frankly admits that he takes "a different view of historical probability from Dr. Bultmann."

It is Dr. Manson's thesis that our understanding of Jesus and Christianity must start from the crucified Lord. His suffering and death were determinative for the interpretation of his life and mission both for Jesus himself and for the church. This means that all the ideas about the messiah and redemption which have been appropriated by Jesus and the church from whatever sources become transformed by being incorporated into the context of his death. This is true whether these ideas come from Iranian and Greek mysteries, or from the Old Testament. The true meaning of sacrifice is perceived in the death of Jesus. "Plainly the Christian doctrine of salvation did not originate in general ideas of redemption being applied to the death of Jesus in order to veil its offense or to resolve its mystery, but in the stark fact of such a death coming to one in whom God had been so signally manifested, for the reconciling of men to himself" (p. 220). This means, of course, that all the titles and names applied to Jesus—Son of God, Son of Man, Messiah—derive their content and meaning from *him,* not from their origin in antiquity.

Alike in the signs, the parables and the teaching of Jesus, Dr. Manson finds an emphasis on the present activity of God and on the immediacy of the Kingdom. The Judaism of Jesus' day had practically lost the prophetic consciousness of the presence of God. He had been active in the past deliverances of his people, and he would again deliver them in the future messianic age. But to Jesus and to the early church after him, the signs accompanying his work were a revelation of God's gracious activity in the present. Jesus perceived his own person as being the spearhead of this divine activity, and it was his mission to make men "sharers of his sacrifice, and so to claim, commit, and to consecrate them for the kingdom of heaven" (p. 201). The emphasis in his teaching is on grace, and even the Sermon on the Mount is set in this context and must be understood in the light of the fact that "the kingdom of heaven is promised to the poor, the sorrowful, the hungry, the persecuted" (p. 115). The whole discussion of the teaching of Jesus, especially Chapter V, "The Teaching of Jesus, Its Character as Religious and Ethical Absolute," is very interesting.

It is difficult to give an idea of the comprehensive character of this book in a brief review. Dr. Manson touches upon most of the problems of history and interpretation in the Synoptic Gospels, and he does bring out the essential gospel message centered in the person and work of Jesus. The character and content of his conclusions may be illustrated by a brief quotation from one of the last paragraphs: "Thus to the Christian mind the vicarious self-devotion of the Son of Man has revealed itself from the beginning as having the reality of a complete and perfect sacrifice. To it the souls of men have turned, lifting from all other *piacula* and means of atonement. In the blood of Christ they have found a cleansing of conscience such as no other rites have accomplished, and a supreme verification of God to their spirits."

ERIC H. WAHLSTROM.

A Man of Faith and Reason

RELIGION OF A SCIENTIST: SELECTIONS FROM GUSTAV TH. FECHNER. *Edited and translated by Walter Lowrie. Pantheon Books, $3.50.*

WALTER LOWRIE, who has given such vast love and labor to the introduction of Kierkegaard to American readers, confesses an earlier and unceasing love for another religious thinker of the nineteenth century—Gustav Theodor Fechner. In this volume he has paid off an old debt of gratitude and invited others to share the wealth by translating and "Reader's Digesting" Fechner's religious writings, prefacing the product with a generous introduction.

Fechner (he was born in 1801 and spent most of his eighty-six years at Leipzig) was a prodigy, having been taught by his father before the boy was five years old to converse as easily in Latin as in German, and became a man of encyclopedic knowledge in the general field of science. He was apparently a master of all the knowledge of his time, was a creative experimenter in psychophysics, and was in addition a poet and a humorist. I will not say more for fear of making him entirely incredible. He went through the experience of losing the religious faith in which he was reared (his father was a Lutheran pastor) and of finding it again. His religious writings, which numbered seven books, may therefore be expected to speak to a condition of mind prevalent in the present time. As Dr. Lowrie puts it, Fechner "stated the case for religious belief more clearly and more cogently than it had ever been stated before in view of the special difficulties encountered by the scientific mind, and not only put his own conscience completely at ease but also may be looked to now as a physician who is able to provide heart-ease for a divided mind." One reader at least has been converted to that last sentiment.

Fechner was a rationalist gifted with the imagination of a poet and was fully cognizant of the limitations of reason—a rare and happy combination. He wrote with the utmost clarity, orderliness and simple matter-of-factness. This makes him very easy to read, but one must take him slowly, pause often for reflection, and sometimes reread in order to grasp the significance of what he says so simply and briefly. Of course the brevity is increased by the editor's condensation.

Although Fechner is intended to be the hero of this book, and does succeed in taking it away, the eighty pages of Lowrie are so rewarding that I feared they would steal the show. They do not. But one of the most significant items in the volume is Dr. Lowrie's remark that its publication was delayed for two years because no university press could be found which would assume responsibility for the introductory chapter wherein the fact is stated that "the bugaboo of Dar-

winism has been laid." This is enough to indicate that the problems with which Fechner dealt are still very much alive in the precise form in which he dealt with them.

HUGH STEVENSON TIGNER.

The Twelve Apostles—Series II

THE CATHOLIC APOSTOLIC CHURCH, SOMETIMES CALLED IRVINGITE, A HISTORICAL STUDY. *By P. E. Shaw. King's Crown Press, $3.25.*

Irving is fairly well known—a brilliant young Scottish Presbyterian preacher in London, the praise of whose eloquence by Canning, in a speech in the House of Commons, caused fashionable London to flock to his church. He developed eccentric ideas about the revival of the apostolate, speaking with "tongues," the place of modern "prophecy" in the church, and the imminent return of Christ. The best recent biography is *Edward Irving and his Circle,* by A. L. Drummond (n.d., about 1936). Though his theology was strictly Nicene, the Church of Scotland deposed him from its ministry for his views of the nature of Christ—which were, in fact, more orthodox than its own. As St. Francis' order got away from his control, so Irving's church reduced him to a subordinate place under the authority of the prophets and apostles who sprang up in it. Within a year, he died. Robert Baxter as prophet, J. B. Cardale as the first apostle, and Henry Drummond as second apostle and "angel" in two senses (ecclesiastical and financial) were the real founders of the church. These were all remarkable men. Drummond was an Oxford man, a banker with inherited wealth, a member of Parliament, and married his daughter to the Duke of Northumberland. The new church was organized in 1832. The apostles, gradually increased to twelve, were assigned to carry the message—still largely Irving's—to the twelve tribes, i.e., to twelve countries. They had considerable success in Germany, and in Canada and America they won the adherence of some ministers of standing. The last "apostle" died in 1901. The church represents a specific type of emphasis upon catholicity, a closely knit overhead organization, a claim to direct divine guidance, and a lively expectation of the second coming. It is secretive about its work and does not give out statistics, but the 1936 census gave it 2,500 members in the United States. Mr. Shaw's research has been thorough and, as an outsider, he gives a sympathetic and appreciative presentation.

W. E. G.

Books in Brief

MYSTERIES' END—AN INVESTIGATION OF THE LAST DAYS OF THE MEDIEVAL RELIGIOUS STAGE. *By Harold C. Gardiner, S.J. Yale University Press, $3.00.*

Scholars have advanced many theories, none entirely satisfactory, to account for the sudden end of the mystery and miracle plays. Father Gardiner presents a new explanation—that these plays were done to death by the Reformation. In the Protestant countries (England and parts of Germany) they were systematically suppressed by the authorities as being a bond beween the people and the Roman Church; in the countries less affected by Reformation trends (France and Italy) they were prohibited by the church itself in order to avoid giving the heretics occasion for scandal. Not that there was anything scandalous about them, Father Gardiner is at pains to explain. Essentially the mystery and miracle plays were devotional drama, precious to the people and an instrument of edification for them. But heretics, whether of that time or this, could not be expected to appreciate that fact, for only a (Roman) Catholic can "rightly approach the criticism of the religious stage of medieval Europe." If that point seems somewhat extreme, it is nonetheless true that the author has uncovered weighty evidence for his main contention, and that indeed his is the best documented and most persuasive explanation of the end of the mystery plays that has been put forward. It is unfortunate that, instead of being allowed to stand on its own feet, the theory is presented as part of an apologia for the tolerance, wisdom and infallible rightness of the Roman Catholic Church.

THERE COMES A TIME. *By Thomas Bell. Little, Brown & Company, $2.50.*

If one were to complain to the author that his novel is quite dull, he would probably answer that the average white collar worker's life is exceedingly dull, and that is what he writes about. However, his protagonist escapes from the deadening effects of routine by helping to organize a union in the New York bank where he is a teller. His new interest in life carries over to his wife, his children, and his friends and neighbors. Other ingredients, including sex (a mere modicum of adultery, one notes gratefully) and religion are mixed into Joel Pane's story. Primarily this is a piece of propaganda in a good cause, too obviously contrived to be as convincing as one could wish.

Books Received

(Some of these will be reviewed.)

American Foreign Policy in the Making, 1932-1940, A Study in Responsibilities. By Charles A. Beard. Yale University Press, $4.00.

Animal Farm. By George Orwell. Harcourt, $1.75.

The Eternal Gospel. By Gerald Heard. Harper, $2.00.

Our Enemy, the State. By Albert Jay Nock. Caxton Printers, Caldwell, Idaho, $2.50.

The Great Globe Itself, A Preface to World Affairs. By William C. Bullitt. Scribners, $2.75.

The Religion of Dr. Johnson and Other Studies. By W. T. Cairns. Oxford University Press, New York, $2.50.

They That Take the Sword. By Dennis W. Foreman. Hobson Book Press, 52 Vanderbilt Ave., New York, $2.00. Sermons preached in Canton, Ohio, shortly before the recent war and during its first months. They offer little advice to the government but have much to say about gaining and keeping spiritual health in a time of national emergency.

The Coming of the Perfect, and Sixteen other Sermons Preached in Troublesome Times. By Edgar DeWitt Jones. Bethany Press, St. Louis, $2.00.

The Regulation of the Security Markets. By Willard E. Atkins, George W. Edwards and Harold G. Moulton. Brookings Institution, Washington, D.C., $2.00. A study of the history of government regulation of the market in securities, the reasons for it, the principles of it, and the present issues with regard to it—by scientific experts with no discernible partisan or class prejudices.

Preaching Values in the Bible. By Corwin C. Roach. Cloister Press, Louisville, Ky., $2.50. Such a comprehensive title suggests the possibility of a rather scattering book that might as well have been called "Preaching the Christian Religion." But Dean Roach (of Bexley Hall, the divinity school of Kenyon College), who has used this material in courses for students and lectures to ministers, brings it to a clear focus in sections dealing with preaching on the Bible as a whole, separate books of the Bible, ideas, persons, archeology, geography, and "difficulties, contradictions and combinations," and on getting help from the biblical languages.

The Bond of Peace. By Michael Kent. Bruce Pub. Co., $2.00. Glorification of the Middle Ages, when the pope had power to depose Emperor Henry IV, place the France of Philip Augustus under interdict, reduce the England of King John to the status of a papal fief. Everything began to go wrong when the Reformation came, for "Luther's revolt fanned into a flame not only religious but political and social discontent." It was a "Design for Death"

(a chapter title). The bond of peace is obvious—the R. C. Church. Without that bond of spiritual unity, says the author, no social or political community of nations is possible. So long as we preserve the heritage of the Reformation—including our "freedom to choose any faith or no faith at all"—the situation is hopeless. *(Imprimatur,* Moses E. Kiley, Archbishop of Milwaukee.)

In Search of the Permanent. By Alexander Alan Steinbach. Wings Press, Mill Valley, Calif., $2.00. The title accurately indicates the theme and spirit of these essays, many of which were written while Rabbi Steinbach, on leave from Temple Ahavath Sholom in Brooklyn, was serving as an army chaplain at a camp in Oklahoma. The thinking is that of a convinced idealist; the style, that of one who thinks in poetic imagery.

Author of Liberty. By Carl McIntire. Christian Beacon Press, Collingswood, N. J., $2.25. The author of liberty is God. Dr. McIntire, pastor of the "Bible Presbyterian Church" in Collingswood, discusses the spiritual resources for the maintenance of liberty and the hindrances. The hindrances are the Devil, the natural man, "the beast" (which is mostly Russia), and "unsavored salt" (which is largely liberal religion).

Career Opportunities. Edited by Mark Morris. Progress Press, 2153 Florida Ave., Washington, D. C., $3.25. "A guide to a hundred leading occupations." This is a highly useful guide for the vocational adviser, and for those choosers of vocations who have the opportunity and the intelligence to read it. The method of discussing each type of work may be shown by a sample. Take mechanical engineering. There are paragraphs answering these questions: What do mechanical engineers do? How do you qualify? Who should or should not take up this kind of work? Where do mechanical engineers work, what do they earn, and what is the outlook? Where can you prepare and what subjects do you study? Where can you find out more about it?

CORRESPONDENCE

Where 'Temperance' Fails

EDITOR THE CHRISTIAN CENTURY:

SIR: Reverend Alson J. Smith's article, "Where 'Temperance' Fails," is based upon a highly fragmentary press report of a recent sermon in which I suggested that "the church ought to dissociate itself from the temperance movement *as presently constituted.*" It is doubtful that Mr. Smith would urge his "demurrer" could he examine the whole text of the statement. It is also doubtful that he would further press his erroneous inference, made on the basis of the press fragment, that this meant that I was urging to have "the church completely divorced from" all organized attempts to work out the problems raised in society by beverage alcohol.

This is exactly opposite the truth. The introduction to the sermon urged a break with the "temperance movement," because, as it seems to me, it is now ineffective, sometimes dishonest, is socially myopic, as Mr. Smith well illustrates, tends to pharisaical self-righteousness and a moral legalism foreign to the central stream of Christianity, and concerns itself with insufficient frequency about the practice of Christian love, grace, pity and redemption for the "fallen." Its program is inadequate, it is inflexible to the incorporation of truth which contradicts its preconceived notions, and is, by and large, chiefly succeeding only in intensifying the lethargy of the public to the problem. The main section of the sermon suggested five creative approaches to solving the problem. Three of them were designed to uproot causes: social, psychological and, if the distinction can be allowed, spiritual. The other two proposed church insistence upon regulation of the industry and the relation of the church to therapeutic agencies.

Mr. Smith's article is excellent so far as it goes, which is almost but, I think, not quite so far as it is presently possible to push in the direction of solution. In my opinion, two creative proposals are insufficiently hinted in the article. One is the participation of the church in the establishment and maintenance of clinics for the therapy of the inebriate. The other is the intensification and extension by the church of its role in the creation of sound, healthy and adjusted persons. Religion can be a resource for making man whole. Mr. Smith clarifies this with regard to the social action approach to the roots of alcoholism. I would amend his demurrer by including a more adequate assessment of the psychiatric and individual approach.

Plymouth Congregational Church, Buffalo, N. Y. GEORGE S. SIUDY.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing to protest against the article, "Where 'Temperance' Fails," by Alson J. Smith. Mr. Smith quotes Mr. Siudy as saying there is need for a "positive and constructive solution" to replace the "negative approach" of organized temperance. Many educators agree that alcohol education *is* constructive and for the past 10 years this subject with all available scientific data has been taught in the schools by organized temperance. Mr. Smith says "organized temperance may have failed but certainly there is a crying need for an organized, Christian effort." The Christian effort *is* being made and for the past 10 years schools have been conducted with every available technique for fact-finding research on this troublesome alcohol question.

Many authorities who have conducted much research in the field of alcohol education (whose books are available on the shelves of our libraries) take the stand of total abstinence from the use of any alcoholic beverage.

What does Mr. Smith mean by saying that the teaching in the Sunday school was unscientific? For the past 10 years a program has been put into effect by the Woman's Christian Temperance Union which accepts only scientific findings by the highest authorities, with a good psychology back of it—a positive approach to the alcohol problem. As for the $64 question, "Why do people drink?" the schools conducted by the W.C.T.U. have made an exhaustive study of this question, and frequently those of us who have been teaching this subject in the schools have conducted round tables using that very title.

St. Paul, Minn. CLARA (MRS. THOMAS) MACURDREY.

Clevelanders Approve

EDITOR THE CHRISTIAN CENTURY:

SIR: You may be interested to know that Protestants of this city are still discussing the excellent series of articles you published on "Can Protestantism Win America?" Many requests are being made for their publication in book form. The feeling exists here that these articles constitute a major contribution to Protestant thought in America.

Baptists of Cleveland and northern Ohio say that the reporting of the Northern Baptist Convention by Harold Fey was one of the finest bits of objective religious journalism they have known. The Century's editorial on the meaning of the convention has likewise had high praise from many leaders.

Cleveland, Ohio. D. R. SHARPE.

The Germans Lost, Didn't They?

EDITOR THE CHRISTIAN CENTURY:

SIR: I was greatly interested in Renwick C. Kennedy's "To the Victor the Spoils." I was one of the looters of Germany. There's a Luger pistol and a Voiglander camera in my closet. All the other stuff has been given away. We of the infantry fought hard for those towns in a war in which American lives and homes were pitted against German lives and homes. They lost and we won. Cemeteries are filled with the dead of both sides. Whatever they lost in personal property is a small price

to pay for their crimes against mankind. Yes, the whole German people must suffer as guilty of capital crimes. Those same sweet-appearing civilians—many of them shot, knifed and threw grenades at American soldiers. The jewel theft of $1,500,000 by the Wac and the colonel is just going too far. That size loot should go into the U.S. treasury to help pay for the war that Germany started. Finally we come to the question of moral right for loot. Does it resolve itself into right or wrong? The average infantry soldier lives from day to day. He hears of, and often sees, brother "dogfaces" killed and wounded continually. The infantry is a target 24 hours a day. So he seizes all chances for pleasure. "Live for today, tomorrow you may be gone." In our outfit there was no looting of friendly countries. But the French stole from us—clothing, arms, ammunition and vehicles. In their raiding of food dumps, many were shot and killed by our guards in performance of duty.

Philadelphia, Pa. ALLON W. WOLSEY.

How the Churches Can Help Democracy

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished your editorial in the Aug. 21 issue, "Back to 1929?" and also the article by J. Middleton Murry, "The Church is Failing Democracy." I submit the following as a possible approach toward a solution:

Let the Federal Council of Churches call a conference of leaders of Protestantism and Roman Catholicism, colleges, business and industry, labor, and government for the purpose of dealing with this problem. Let this conference work out a few, far-reaching proposals—a simple program of action for people. I suggest that it include: (1) A bold statement of our peril. This should be short and simply written so that "the common people" can understand it. (2) A few definite plans of action—such things as curtailment of personal expenditures; repudiation of gambling, particularly personal and church-social; curtailment of exaggerated and dishonest high-pressure advertising; curtailment of installment buying; willingness to give a full day's honest labor for a day's pay; curtailment of the taking of excessive profits; an emphasis upon democracy—cooperate, trust your fellow men, obey the law, be tolerant, share. (3) An emphasis upon religion.

As soon as this *simple* program is outlined give it the widest possible propagation. Let the churches back it to the full. They are still a powerful agency in the shaping of the public mind. Enlist every other agency possible: radio, newspapers, magazines, movies, the schools, clubs, etc. Have laymen give "four-minute" talks in any and all public gatherings. In every way possible give the widest publicity to the very grave dangers which threaten and the proposed plan of action for meeting them.

I think we are expecting the impossible when we look to "the government" to "do something." Without a groundswell from "the people" the government is impotent in this matter. The pressure groups of greed are too strong; the men in office are too blind to the dangers. Perhaps we, the Christian church, are "come to the Kingdom for such an hour as this."

South Wayne, Wis. GEORGE E. KELSEY.

Danger Ahead for India

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice that you have been taking a view of the future of India under an independent native government which I consider dangerously optimistic. Recent events may have caused you to suspect that the gulf between Hindu and Moslem is unbridgeable. The Calcutta rioting is almost certainly the prelude to widespread disorder and bloodshed in many parts of India.

The chances are that the Moslems will invite an Afghan invasion. When that takes place it cannot be effectively opposed by a Hindu army. The fighting castes will not follow high-caste Hindu officers. If and when such an invasion takes place it will be followed or accompanied by Russian troops, and the end will be, not—as the Moslems hope—a revived Moslem Indian empire, but inclusion in the Soviet Union. There are indications that the Indian Congress people have begun to glimpse this terrible danger. The existing position is that the English can no longer rule India, and that the Indians are incapable of ruling themselves.

I write this in a friendly spirit in the hope that you will try to avoid raising hopes which are only too likely to be quenched in blood. Do try to realize that Great Britain is now helpless to avoid this consequence of the ill will that has been stirred up against her over so many years.

Ottawa, Canada. RICHARD TUTE.

Reconciliation and Union

EDITOR THE CHRISTIAN CENTURY:

SIR: The growing desire for denominational union in Protestantism brings to many a sigh of relief, like the first light of dawn to the watchman of the night. But in a deeper spiritual sense it is a surface reaction and does not change or illumine the fundamental "darkness." Many denominations are the product of schism. Schisms within the church are often expressions of a type of pharisaical self-righteousness. The Spirit of the New Testament commands that brothers in Christ, and therefore denominations as well, reconcile themselves to each other. Reason and revelation call for a preliminary reconciliation; otherwise, we join only to be even further separated. Agglutination of Protestantism into larger denominations may have its value, but it may also serve merely to unite and amplify divergent points of view in Christendom. Is a denomination spiritually justified in executing a union with another denomination before it has reconciled itself to its offended or offending brother denomination?

Sterling, Ill. LEONARD P. WEZEMAN.

The Purpose of the Sunday School

EDITOR THE CHRISTIAN CENTURY:

SIR: C. Stanley Lowell's assertion in his recent article that the "primary purpose [of the Sunday school] was to recruit the young for the church membership" should raise an eyebrow or two. It certainly has not been placed first on the lists of objectives of religious education. In actual practice the Sunday school lamentably failed in that purpose (lamentably for the ministers and membership promoters). Perhaps the writer of the article has hit the nail on the head and explained the confusion that exists in the religious education field. There are some whose "primary purpose" in religious education is church membership, while others consider it an irrelevancy and aim at producing character that will respond affirmatively to its spiritual environment. It seems to me that the latter is still closer to Jesus' evangelism.

Congregational Church, Faribault, Minn. RICHARD R. HULBERT.

More Than a Whisper

EDITOR THE CHRISTIAN CENTURY:

SIR: Your repeated denunciations of the unholy practice of keeping prisoners of war in conditions tantamount to slavery must be deeply appreciated by Christians of every persuasion as well as by men of good will everywhere. We Americans blush to think that our government has its share of responsibility for this uncivilized procedure.

May I respectfully call to your attention a slight overstatement in your editorial, "Liberty for War Slaves Asked by World Council," in the issue of August 14? Since the Augustana Synod of the Lutheran Church at its annual convention in Duluth in June decided by unanimous vote to "instruct the executive committee of synod to register strong protest with the proper authorities against the practice of permitting prisoners of war to be committed to virtual slavery in the domains of Allied nations," there would seem to have been at least "a whisper of criticism . . . from the churches." You may feel assured that you have the enthusiastic support of my church in your crusade for justice and humanity.

Evangelical Lutheran Augustana Synod of North America, Chicago. OSCAR A. BENSON, Vice-President.

NEWS *of the* CHRISTIAN WORLD

Hold Hemisphere Youth Conference

North and South American Protestants Meet in Havana on Conclusion of Second Evangelical Congress

HAVANA, CUBA, Aug. 15.—During the first two weeks of August, this city has been the scene of three significant meetings of Protestant young people. The first was the business session of the Latin American Evangelical Youth Union, Aug. 4-5. On the evening of the 5th the second Latin American Congress of Evangelical Youth, sponsored by the union, opened with 5,000 Cuban Protestants joining in a mass meeting with the 100 delegates representing 1,250 young people's societies of 20 denominations in 17 Latin American countries. Sessions of the congress continued until the 12th. Delegates remained for the third meeting, the Western Hemisphere Youth Congress, Aug. 12-14, which was attended also by delegates from the United States and Canada.

Oppose War and Injustice

The first Latin American Congress of Evangelical Youth was held in 1942 in Lima, Peru. Out of that meeting grew the union, which has become very influential in Evangelical life and work throughout Latin America. The present congress, which had as its theme "With Christ toward True Freedom," took a strong stand against war, intolerance, race and class prejudice, social injustice, economic exploitation, imperialism and extreme nationalism. It recommended non-violent resistance by people now under dictatorships to regain their liberty. It voted to establish a magazine to foster its work and to promote the formation of new national interdenominational units. It instructed the new officers to organize young Latin Americans into missionary units to serve in their own countries and in the United States and Canada.

Roman Catholic Comment

One of the leading Havana dailies editorialized during the congress on the importance of the organization in developing the spiritual life of the continent. At once Roman Catholic writers answered with articles in other newspapers pointing to the "dangerous penetration of Protestantism" and warning Cubans against disruption of their spiritual unity and destruction of their national solidarity by the Evangelical movement. Aside from these articles, the newspapers gave fair, though slight, attention to the congress. Cuba's leading newsreel company covered the opening meeting, and the resulting film was shown in Havana's motion picture theaters during the week.

Among resource leaders and speakers at the congress were President John A. Mackay of Princeton Theological Seminary; Alberto Rembao, editor of *La Nueva Democracia;* W. Stanley Rycroft, secretary of the Committee on Cooperation in Latin America; Angel R. Mergal of Union Theological Seminary, Puerto Rico; and this correspondent. New officers elected by the union were Gildo Sanchez of Puerto Rico, president: Stella Pessoa da Silva Oliveira of Brazil, Julieta Zambrano of Mexico and Hector Valencia of Colombia, vice-presidents; Samuel Velez of Puerto Rico, secretary; and Mario Casanella of Cuba, treasurer. A third congress will be held in Rio de Janeiro in 1950.

U.S., Canadian Youth Attend

The Western Hemisphere Youth Congress offered an excellent opportunity for young Protestants of both continents to become acquainted with each other and proved a stimulus to joint thought and action. It was sponsored by the Latin American Evangelical Youth Union, the United Youth movements of the United States and Canada, the Committee on Cooperation in Latin America and the World's Sunday School Association. Working through commissions, the young people had a splendid chance to discuss on friendly terms problems of international and interracial relations, evangelism, the ecumenical movement and education. The conference voted support of the people of Puerto Rico in their plea for self-determination, and requested United States delegates to promote petitions to their representatives in Congress asking that the right be granted. It passed resolutions condemning imperialism, economic domination of small nations by larger powers, and the indiscriminate sale of arms by the United States government to Latin American political regimes. Reaffirming its support of democratic principles, it expressed concern over the political aims and moves of the Soviet Union, but declared its opposition to the formation of anti-Russian alliances. Finally, it called for the participation of small nations in organization for peace.

G. BÁEZ-CAMARGO.

Hold Rural Conference

Oregon Catholics and Protestants Join in Conference for Town, Country Pastors

DALLAS, ORE., Aug. 21.—The first Oregon institute for town and country pastors, held at Oregon State College, Corvallis, was unique for the state in that both Catholics and Protestants cooperated in it. Sponsored by the Oregon council of churches, the archdiocese of Portland and the Home Missions Council of North America, it provided a significant opportunity for rural pastors to develop needed fellowship. Professional services of the college in landscape architecture, home demonstration, visual aids, library, community recreation, etc., were made available to the conference. Out-of-state leaders included Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference; Laing Sibbett of the Home Missions Council; and F. Alexander Magoun, associate professor of human relations at Massachusetts Institute of Technology. Plans were made to hold another conference next year, with the name changed to the institute for the town and country church in order to include laymen. An effort will be made to secure attendance of rural editors, school executives and farm leaders.

CLARK S. ENZ.

Sees Famine for India's Millions

Henry S. Leiper, on Return from Visit of Inspection, Calls for Churches to Come to Aid of Starving

NEW YORK, Aug. 23.—If India is not to be penalized for the efficient manner in which she has spread thin her scarcity to forestall mass starvation thus far, American church people must attend to her need immediately, Henry Smith Leiper declared here. Dr. Leiper has just returned from an inspection tour as the church representative on the American Famine Mission to India. Reporting to the World Council Committee on Church World Service, he said the investigating mission had "found no evidence of large-scale famine in India—yet!" But he warned that unless help in the form of 1,500,000 tons of grain is forthcoming by September, the present border-line areas will be the scene of a repetition of the famine that swept Bengal in 1943. These areas lie in the southern provinces, where 130,000,000 persons are under rationing. In the rest of the country food supplies are curtailed at the source. Many people have as little as seven ounces of food a day, Dr. Leiper said. Church World Service contemplates spending $300,000 for Indian relief in the next three months. Since April, nearly 100,000 pounds of dried milk and 5,000,000 vitamin tablets have been sent there.

* * *

Red Cross to Oppose War

On his return from the first convention since 1938 of the League of Red Cross Societies, Basil O'Connor, chairman of the league and also of the American Red Cross, announced that the societies have decided to enter the lists against war. "For the first time in its history the Red Cross feels that it should work on an international basis, not alone to save men after disaster has struck, but to prevent the greatest disaster of all—war," Mr. O'Connor said. Clarifying his statement, he added, "We're not silly enough to try to turn ourselves into a peace organization, but we can work for a better understanding in fostering permanent peace." He insisted that the Red Cross should remain free from any government control.

* * *

Churches Join in Aiding Migrants

The council of churches and the council of Christian education of Suffolk county, Long Island, are joining with the Home Missions Council in attempting to improve conditions among the county's 3,000 migrant farm workers. Hubert V. Manning has been appointed to head the work, which it is hoped will prove the forerunner of a county-wide approach to solution of the complicated problems incident to this type of labor. Mr. Manning has done similar work in Dade county, Fla., in the Eastern Shore, Md., and in New Jersey. He has set up three all-age Sunday schools at Baiting Hollow and Jamesport and in Sound Avenue. On fair Sundays he holds classes un-

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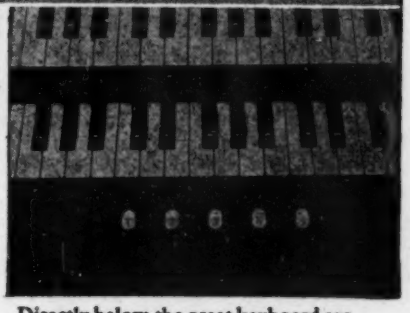

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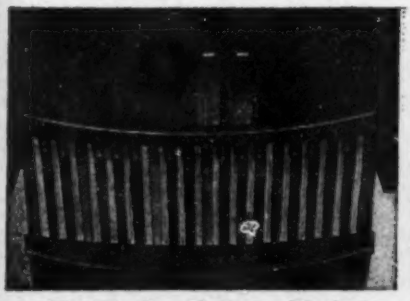

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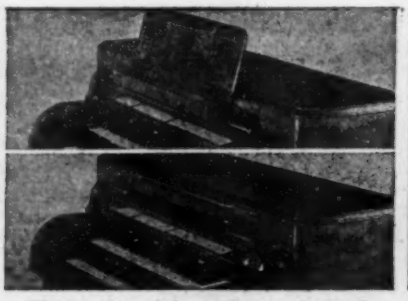

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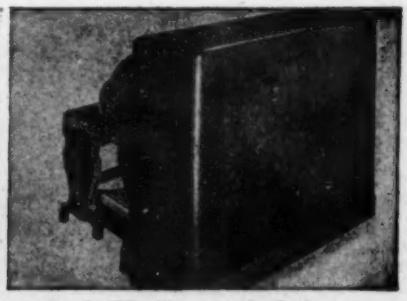

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THEY BEGIN TO UNDERSTAND!

For twelve years Spiritual Mobilization has been sounding an alarm against the loss of spiritual freedom—root freedom in America. A great many clergymen have not understood what we were talking about.

They liked the humanitarian talk of the federal administration, and the various bureaus, presumably to help the common man—the forgotten man.

They couldn't believe that socialism, fascism, communism, or any other ism could ever reach a totalitarian level in America. They felt all efforts to protect Freedom in the interest of constitutional government, the democratic process, etc., were "much ado about nothing" or "a front for special interests" or "a partisan political campaign."

But since the end of the war they have been doing more sober thinking. They are gradually examining the departures from American procedure—the curtailments of freedom—and are realizing they have responsibilities to check those tragic trends.

Then in the midst of this postwar rethinking there has appeared a book, "The New Leviathan," by Dr. Paul Hutchinson, who is known and respected by all clergymen for his articles and editorship of the Christian Century.

That book has given a lot of preachers the jolt that was needed. They are, at long last, beginning to understand. They are putting aside their prejudices and viewing matters objectively, realistically, and with genuine shock. They are embarrassed to realize they have been party to this trend toward a mortal God state. What can they do about it?

They can enlist in Spiritual Mobilization (more than 4,000 ministers have) and can make their every contact count for saving Freedom. Through this organization they can have the undergirding of bulletins, tracts and books for distribution . . . occasional visits from traveling representatives who will tell them what other ministers are doing . . . and other helps. Some are applying for full time employment. Would you like more information without obligation?

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der the trees or in a corner of a convenient potato field. Sporadic voluntary gifts from churches make it possible for him to distribute games and toys to the children and cleanup kits and recreation equipment to the adults.

* * *

Urge Return of Troops in China

"Bring our troops home from China" was the central theme of a city-wide series of outdoor rallies marking the first anniversary of V-J Day. The rallies were sponsored by the New York committee to win the peace. "One year after V-J Day, American troops are still dying in China," Dan Wells, executive secretary of the committee, declared. "How many more Americans will have to die before the United States realizes that its suicidal policy of intervention on behalf of the Kuomintang government is preventing peace and a democratic government for the people of China?"

* * *

And So Forth

It was announced here last week that Presiding Bishop Henry St. George Tucker of the Protestant Episcopal Church would soon retire from the office he has held for nine years. The triennial convention of the church to be held in Philadelphia in September will elect Bishop Tucker's successor.

A series of two-reel color pictures based on "popular stories" from the Bible will be made by a newly organized producing company, the Living Word, Inc., it has been announced here by B. P. Fineman, president of the company, and Paramount Pictures, Inc., which will be the distributor. Production will be guided by a group of prominent clergymen and the films will be shown in the regular theaters.

Alson J. Smith, president of the New York chapter of the Methodist Federation of Social Service, has denounced the recent Georgia lynching of four people as an act which brings shame to the hearts of all Americans. "Not to take quick and decisive action to find and punish these murderers to the full extent of the law will reduce us to the moral level of the German people who, while not themselves nazis, nevertheless tolerated the program of nazi persecution and extermination," Mr. Smith said.

Food and clothes weighing 4,528 tons were shipped to Germany up to June 15 through the Council of Relief Agencies Licensed for Operation in Germany, according to Church World Service.

The American Bible Society announces that it distributed 14,500,000 Bibles in its six-year War Emergency Program.

J. HENRY CARPENTER.

Luther Leaguers Meet

Youth Group Assembled in Ames, Iowa, Hears of World Lutheran Problems

MOUNT VERNON, IOWA, Aug. 20.—Some 3,500 members of the Luther League, youth organization of the American Lutheran Church, met at Iowa State College, Ames, during the first week in August. They represented 41,000 Luther Leaguers in the United States, Canada and several other countries. The meeting opened with a memorial to the 1,511 members of the organization known to have lost their lives in World War II. Delegates attended 15 clinics covering the various parts of the league program. William Sodt of Milwaukee addressed the conference on the problems which confront Lutheranism in its world-wide organization, pointing out that Lutherans compose the largest Protestant group but are divided seriously on national lines. The next Luther League convention will be held in 1950.

ALBION ROY KING.

Leaders Need Religion

Haverford President-Elect Sees Relief Hampered by Those Who Lack Insight

PHILADELPHIA, Aug. 21.—Gilbert F. White, president-elect of Haverford College, stated here recently that his experience with the American Friends Service Committee, of which he has been assistant executive secretary, has convinced him of the need for world leaders who combine spiritual insight with intellectual power. "Without such leaders," he said, "relief is a physical makeshift rather than a moral rebuilding. Without them, political policy is an obstacle rather than an aid to international reconstruction. The present Allied policy toward central Europe not only is economically unsound but, because it violates simple Christian principles, cannot lead to the reconstruction of a healthy Europe."

* * *

Express Concern for German 'Expellees'

Arthur J. Billings of the American Friends Service Committee staff reports from Vienna that the situation of "expellees" is a steadily more critical problem, help in which has so far been extended only by the committee and the Catholic relief organization Caritas. "Expellees" are German-descended citizens of non-German countries or residents of eastern German provinces now turned over to Poland who are being sent to a Germany which has no room for them. Many of them pass through Vienna, Mr. Billings says. He recently saw a group of 700 ranging from babes in arms to grandmothers in their eighties—many of them shoeless, all dressed in rags, cold, hungry and desperate. At Breisgau, Germany, the Catholic Archbishop of Freiburg has appealed in a pastoral letter for humaneness, reconciliation and Christian love toward these people. He quoted from the message of concern sent by Clarence E. Pickett of the service committee to German Friends—a letter which the archbishop said he read with tears in his eyes.

* * *

And So Forth

Methodists of the area have opened their new recreation center, Pocono Plateau, near Buck Hill Falls in the Pocono mountains. Two youth institutes are being held there this month.

A service of induction and dedication for the newly elected staff of the Philadelphia council of churches has been set for Oct. 1.

The American Friends Service Committee reports an income for last year of $3,735,548, of which 77 per cent was in cash contributions, 19 per cent in kind and only $3,150 from investments and trust funds. CHARLES DANIEL BRODHEAD.

Concentrate on Faith and Order

Subject Features the Activity of New Zealand Council of Churches, and the Debate at Annual Meeting

TIMARU, N. Z., Aug. 10.—Delegates to the 5th annual meeting of the National Council of Churches in New Zealand, held in Wellington July 17-18, heard that 30 local branches of the council are now functioning throughout the country. Through these branches the continuation committee, appointed at the National Conference on Christian Order last September, is diligently working to implement the decisions made at that conference and to carry further the inquiries which arose there. In cooperation with the National Missionary Council (which has been merged with the church council so far as offices and secretary are concerned), and with the Missionary Council of Australia, the council is planning for a South Pacific Christian council to be held soon.

* * *

Provide New Section For Maori

Delegates were told of the discussions that council officers have held with teachers, boards of education and school committees, looking toward improvement of the facilities for religious instruction in the schools. They learned that Parliament has amended the University Act to empower the national university to grant degrees in divinity, and that a divinity faculty has been established in the university. The council approved a proposal for the establishment of a Maori section. Missionary work has been carried on among the Maori people for more than 100 years, but they have increasingly taken the leadership in their own churches. Having their own section in the council, it is felt, will bring the Maori into closer relation with the ecumenical movement.

* * *

Will Continue to Study Faith and Order

The commission appointed by the council about a year ago to make preparations for a New Zealand faith and order conference recommended to the annual meeting that its studies be suspended. It suggested that instead the discussion groups it had formed throughout the country turn their attention to the material prepared by the World Council of Churches on "The Order of God and the Present Disorder of Man," which is to be the theme of the 1948 meeting of the World Council. Delegates protested vehemently against suspension of the studies already begun, pointing out that much interest had been aroused and that serious discussion of faith and order has already been too long delayed in New Zealand. Consequently, the meeting decided to continue the discussions and at the same time to endeavor to form other groups to study the World Council theme, as Geneva headquarters had suggested.

* * *

Wellington Council Sponsors School of Religion

The Wellington branch of the National Council of Churches recently carried through a successful four-day school of theology. Seventy ministers from the city and province — Anglicans, Presbyterians, Methodists, Baptists and Quakers—attended the lectures, which were related to faith and order and to life and work. J. T. V. Steele's addresses on "The Holy Spirit and the Church" were so enthusiastically received that the council is being urged to publish them as a contribution to the current discussion on faith and order.

* * *

New Zealand Looks Abroad

A change from this country's long preoccupation with domestic affairs at the expense of foreign concerns is to be noted in Parliament. Presentation of the report on the United Nations organization prompted long and lively debate. A strong desire that New Zealand develop a clearly defined international policy and that she make her voice heard was apparent from the speeches. The prime minister welcomed a suggestion from the opposition that a foreign affairs committee be set up in the House. On his return last week from a visit to London and the United States, Walter Nash, finance minister, declared: "The British commonwealth will be the most powerful agent for the type of freedom we want. I say that not meaning to slight the United States. I met many great international thinkers, fine idealistic men, in America, but nevertheless I do not think we shall get leadership from these."

* * *

Acquires First Edition Of 'Moby Dick'

The Alexander Turnbull library at Wellington, whose large and valuable collection of rare manuscripts and first editions constantly surprises visitors to this young and somewhat remote country, has recently acquired a first edition of *Moby Dick*. The book is on exhibition along with 40 other items relating to Herman Melville. This library owes its origin and maintenance to the business man and bibliophile for whom it is named. He bequeathed his library and a large sum of money to the commonwealth. MALCOLM W. WILSON.

See Colleges Threatened

Methodist Institute of Higher Education Predicts Future Government Control

NASHVILLE, TENN., Aug. 13.—The possibility of government control of private colleges played a large part in discussions at the third annual institute of higher education sponsored by the Methodist Board of Education at Scarritt College here July 29-Aug. 2. The five-day series of meetings was built around the theme of better adjustment to the postwar needs of students. Gould Wickey, secretary of the Council of Church Boards of Education, Washington, D. C., urged educators to strive for a sound financial footing so that it will not be necessary to secure government aid in financing. He outlined what he feels is expected of educators in the postwar period: "Education with democratic ideals in which problems are dealt with honestly and realistically; genuine guidance with careful study of aptitudes; dynamic fellowship and definite belief in religion; new

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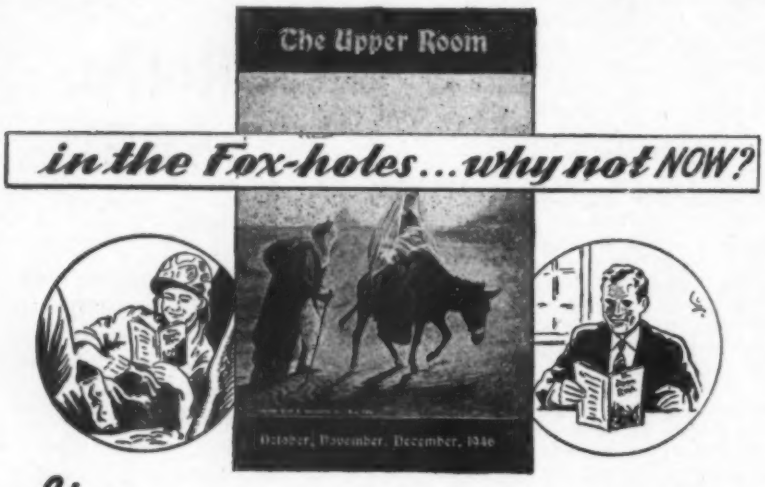
techniques and strategies in student work, with emphasis on individual responsibility."

A. J. Brumbaugh of Washington, D. C., vice-president of the American Council on Education, declared that it is inevitable that private institutions will accept federal financial assistance, and that it is conceivable that this may lead to interference with policies by government agencies. He urged private and church-related colleges to establish a cooperative program to work against such control, which, he said, might "stifle the American system of higher education." Delegates to the conference made careful analyses of the ways in which the church can strengthen its bonds with its colleges.

J. C. Toedtman.



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Work for World Relief

Rhode Island Churches Sponsor Many Projects in Behalf of Cause

Providence, R. I., Aug. 14.—World relief projects are receiving the earnest attention of churches in this area despite the customary summer slackness in organized church activity. The center operated in Providence by the state council of churches is receiving a large amount of material daily, the churches contributing volunteers to handle it. Overseas relief has been featured on a number of special programs and has been the theme of many a summer conference discussion group. H. Glenn Payne, pastor of the Pawtuxet Baptist Church, tells a graphic story of his experiences during his recent visit to Germany as a "seagoing cowboy" on a boat loaded with relief cattle. Samuel A. Livingstone of the Washington Park Methodist Church is en route to Greece as an attendant on a boatload of horses.

* * *

Blackstone Valley Churches To Conduct Census

The most important project attempted in a number of years by the Blackstone valley ministers' union and the churches it represents takes the form of a census scheduled for Oct. 17-23. About 30 churches will participate. Each has chosen a guest leader and supervisor who will conduct the census and suggest improvements in equipment, staff, procedures and methods.

* * *

Place Emphasis on Youth Work

Notable work with young people is being done this summer by churches of the area. Methodists have conducted several youth sessions at their Glocester camp grounds under the direction of R. G. Belcher of the New England Southern conference's board of education. Advent Christians and Seventh-day Adventists have held youth camp meetings. The state contributed leadership and many delegates to the Baptist youth sessions on Block island and to several Congregational meetings. The state Pilgrim Fellowship sponsored a camp at Beach pond, and the Luther League of the area held an important meeting.

* * *

And So Forth

The Rhode Island council of churches is planning a detailed program to aid evangelistic projects throughout the state. A general assembly will be held on Sept. 29 to urge widespread observance of World-wide Communion Sunday.

Lewis L. Gilbert, who has been serving as associate pastor of Central Congregational Church here, is soon to return to his work in China.

Richard K. Morton.

Strike Blow at Real Estate Ban

Minneapolis Groups Secure Request by City Council that Realtors End Their Restrictive Covenants

MINNEAPOLIS, Aug. 22.—Refusal of a Minneapolis real estate firm to sell a home site in a new housing development to a nisei because of his race has produced widespread reaction here against restrictive real estate covenants. Some 50 World War II veterans attending the University of Minnesota, for whom the housing project was planned, showed their displeasure by deciding not to build at the location when Jon Matsuo, only non-Caucasian member of the group, was denied free choice of a lot in the new subdivision. Through a different real estate firm they obtained another site where there are no restrictive covenants. Following the Matsuo incident, representatives of 17 labor, veterans', racial and religious organizations, including the Y.W.C.A. and the Minneapolis round table of Christians and Jews, demanded in a public hearing before the city planning commission that something be done about racial housing restrictions. As a result, the planning commission and the city council have formally requested the Minneapolis board of realtors to eliminate race restrictions in deeds to land in future subdivisions.

* * *

Agencies Fight Against Discrimination

In another effort against discrimination, Gov. Edward J. Thye's interracial commission has released a pamphlet, *Outside the Home*, calling on Minnesotans to place "the full force of public opinion" behind the state's equal rights law. Restaurants, resorts and hotels, the pamphlet points out, "are public places and are expected to serve all law-abiding persons able and willing to pay." As for "uninformed persons who object to the presence of other races in restaurants," the pamphlet recommends that they change their attitude or "stay at home." Francis J. Gilligan, professor at St. Paul Catholic Seminary, is chairman of the governor's commission. The Minnesota state bar association has announced that it is making available free legal protection to members of minority groups who encounter discrimination in housing, education, public restaurant or hotel service, employment or any other field. The bar association's committee on American citizenship and the Bill of Rights will provide the service, working closely with the Minneapolis, St. Paul and Duluth round tables of the National Conference of Christians and Jews.

* * *

Refuses to Share Platform With Gerald L. K. Smith

Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis, canceled a sermon he was to give at the Viroqua, Wis., centennial celebration Aug. 18 when he learned that Gerald L. K. Smith was scheduled to appear on the same platform. Mr. Youngdahl, who is chairman of the Minneapolis mayor's council on human relations, said in a statement explaining his action: "I am unwilling to be confused in any way with Mr. Smith's avowed fascist views, which are directly contrary to my philosophy of Americanism." Mr. Youngdahl's refusal to speak with Mr. Smith was commended by Minneapolis and Milwaukee newspapers.

* * *

'Youth for Christ' Sets High Goal

"The evangelization of the entire world in our generation" was described as the goal of Youth for Christ International at its recent second annual seven-day convention here by its president, Torrey Johnson of Chicago. Predicting that the coming year will be a "year of vindication" for the movement, Dr. Johnson said, "God is going to give us more souls than ever before." He defended Youth for Christ as "the most economically operated unit in the Christian church today" and denied that its leaders are "highly paid glamor boys." The convention voted a budget of $250,000 for the 1946-47 fiscal year and heard a report that half of the amount has already been pledged. Plans were announced for sending Youth for Christ evangelistic teams this fall to Great Britain, Holland, Germany, Scandinavia, Australia and the Orient. All Y.F.C. international officers were re-elected. Highlight of the convention was a rally attended by between 25,000 and 30,000 persons at the Minnesota state fair grounds at which Charles E. Fuller, Los Angeles radio evangelist, was principal speaker.

* * *

And So Forth

At their 46th annual international convention, held here recently, the Gideons prepared for their postwar program which calls for giving a New Testament (with Psalms and Proverbs) to every youth in America between the ages of 10 and 13 who wants one.

More than 5,000 persons attended the interdenominational "God's Outdoor Temple" service, held in a Minneapolis park as part of the Aquatennial, the city's summer festival. Elmer S. Hjortland, pastor of Central Lutheran Church, gave the main address. Roman Catholic and Jewish clergymen participated.

The Minneapolis branch of the American Christian Palestine Committee, headed by Raymond B. Bragg, Unitarian minister, has joined the Minneapolis emergency committee for Palestine in asking local citizens, through newspaper ads, to wire or write President Truman demanding unconditional admission of 100,000 displaced Jews into Palestine immediately and no further partition of Palestine.

John Simmons, pastor of St. Mark's Lutheran Church, has been named by Mayor Hubert H. Humphrey as clergy representative on a new Minneapolis group which is to organize a fight against inflation at the local level.

WILLMAR L. THORKELSON.

New Mennonite Journal Bows

Mennonite Life is the name of the new illustrated quarterly dealing with religious, social and economic problems which is being published at Mennonite headquarters in Newton, Kan.

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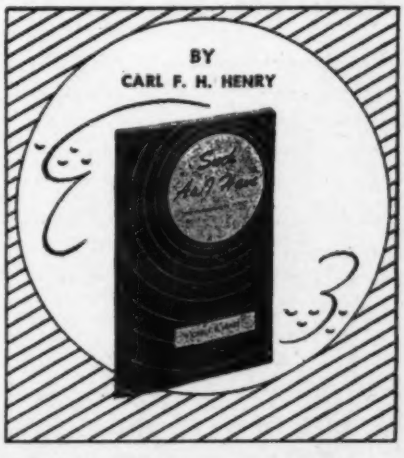

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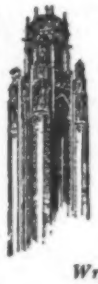

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Labor Announces 'New Town' Plan

Parliamentary White Paper Expounds Proposal—Britons Crowd Beaches on First Holiday Since 1939

LONDON, Aug. 13.—Among the many schemes upon which the government is busy is a proposal for the establishment of some 20 "new towns." A white paper has been prepared on the subject. Most British cities are a depressing blend of the old and the new. The proposal is based upon the realization that we are now a people dwelling not in the country but in great cities. The new towns would be built from the ground up, and would serve as models for later developments. So far only four sites have been announced. One is Bletchley, well known to Oxford and Cambridge men. It now has 6,000 population; after the alterations it would have perhaps 60,000. A body of gifted architects and planners with a real enthusiasm is ready to start to work. We should let them loose, most people feel. But there are many obstacles. It should be noted that the government is keenly aware that more than building and planning is needed to create a true community. If, for example, the new project is taken as a fresh opportunity for speculation, nothing of value will be accomplished.

* * *

Holidays Mean Crowds

The August holidays have brought up again the problem of means of providing "mass holidays" for our people. We are supposed to be longing for holidays on crowded beaches, where we wait in endless queues for food and admission to movie houses. No doubt it is a good thing to take holidays in community; the question is, When does a mass cease altogether to be a community? But small wonder that in the first week of August, after seven years without holidays, not a vacant room was to be found along the shores of England and Wales. A breath of sea air does more for us than any number of pep talks. We are a tired people.

* * *

Survey Labor's First Year

As Labor ends its first year in power, scribes are busy on all sides reviewing the work and temper of this session of Parliament. The party has had a solid vote of 392 members, more than enough to secure a constant working majority. No fewer than 75 bills have been passed. There is little evidence of serious division in the party; it has been well led. Mr. Attlee may be undistinguished, but he is competent. Mr. Morrison has added to his stature as a statesman. His frequent brushes with Mr. Churchill are usually not his fault. Wilson Harris, an independent and fair-minded observer both in the House and in his capacity as commentator in the *Spectator,* wrote recently that "if Mr. Morrison had Mr. Eden as vis-à-vis instead of Mr. Churchill, procedure would be much more harmonious and not less efficient." On the subject of bread rationing, it begins to

seem that the government's courageous action, rather than injuring the party with the people, as many predicted, has gained for it renewed confidence.

* * *

On the Death of H. G. Wells

Just as I was setting out to post this letter I learned that H. G. Wells had died. Mr. Wells has played so great a part in the thinking not alone of experts but also of the common man that his death will have significance for all of us. He was easily the most farseeing of those who sought to make known to the world whither we are going. He tried to warn men before it was too late, but I should not be surprised to learn that his latest thoughts were of hopelessness. At times Mr. Wells seemed to draw near to the Christian faith; as the years passed, however, he withdrew ever further from the church. Certainly we owe him many debts, and we would be graceless not to acknowledge them. In all his humor he never failed to do justice to the poor. He detested squalor and longed for a world more tidy and just and loving. His anger was always stirred by the stupid folly of mankind.

* * *

And So Forth

As we enjoyed our August holidays there were many things to disturb us. It is curious how in almost every international tension religion has a part—India, Palestine, Russia. At the bottom of all these differences there is, expressed or unexpressed, a divergence of thought upon the ultimate character and purpose of human life.

R. H. Mottram has performed a valuable service with his biography, *Buxton the Liberator*. The crowning moment when slavery was abolished in all the British colonies could not have been reached, we now realize, without the work of the gallant band led by Buxton, which carried on after the death of Wilberforce. It was due to Buxton no less than to Wilberforce that when new technical advances were creating a huge demand all over the world, there was no pool of African slaves to draw from.

EDWARD SHILLITO.

Mob Kills Officer

Attacks Two Agents Probing Murder of Protestants in Mexican Village

MEXICO, D. F., Aug. 18.—Two agents of the Federal Public Ministry (the Mexican FBI) were attacked by a Roman Catholic mob in the village of San Felipe de Santiago Yeche, state of Mexico, on Aug. 1. Marcelo F. Ocaña was killed; his companion, Leopoldo A. Díaz, escaped with wounds. The agents were sent to the village to investigate the killing last May by Catholics of Feliciano Juárez, Protestant pastor of San Felipe, and Vicente Garita, his assistant. At that time several homes of Protestants were sacked and burned.

* * *

Church Bells Signal Start of Lynching

As the federal officers started their investigation, the bells of the Roman Catholic church began to ring an alarm. The rumor was spread that the agents had been sent to close the church and take away the

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images. Soon a mob collected, many of whose members were armed with regular army rifles. They captured and tortured the officers, and lynched Ocaña. Some Protestant families took refuge in the chapels of San Felipe and La Loma. Others fled and have come all the way to Mexico City to ask help. Several Protestant homes have been burned and their owners' cattle and property stolen. The federal troops reported to have been sent to the district have unaccountably failed to appear.

* * *

Archbishop Counsels Charity

Archbishop Martínez, head of the Roman Catholic Church in Mexico, told the press, "I am not sufficiently informed to pass judgment on these regrettable happenings." "I take this opportunity," he added, "to exhort Catholics carefully and discreetly to avoid violent procedure, for the Catholic faith is defended and propagated by prayer, instruction and good example. The Christian spirit is a spirit of charity, and charity is sweet and prudent." But it was only two years ago, on Oct. 29, 1944, that Archbishop Martínez summoned all Roman Catholics to a crusade in defense of the faith, "as in the Middle Ages."

* * *

Ask Prelate to Stop Persecutions

An open letter to the archbishop was published in the labor daily, *El Popular*, on Aug. 11, and a few days later in the weekly *Tiempo*. Signed by prominent pastors and laymen, it gave a list of 25 instances of violent persecution of Protestants which had taken place since 1871, and called upon the archbishop to use his "authority and influence" with his clergy to stop "criminal methods of combating Protestantism." It concluded: "Ideas are fought with ideas, not with acts of barbarism. If they want to combat us, let it be with ideas. We, the Evangelicals, have always been willing to live in peace and harmony even with those who have a faith different from ours. . . . We extend to the Roman Church, through your leadership, an invitation to strive in peace and harmony for a better Mexico." The archbishop has not answered.

G. Báez-Camargo.

Criticizes Pope's Charge

'St. Louis Post-Dispatch' Shows Courage in Answering His Attack on Russia

St. Louis, Aug. 12.—At least one great metropolitan newspaper has dared to speak its mind about the political activities of the Roman Catholic Church. With rare courage the *St. Louis Post-Dispatch* published on June 3 a criticism of Pope Pius' election plea. Speaking of the pope's attack against state absolutism as expressed by Russian communism, the newspaper said: "There are various kinds of state absolutism—the fascist kind as well as the communist kind. Hitler represented state absolutism. Franco's regime in Spain is state absolutism. The Vichy government in France was state absolutism. Mussolini for more than 20 years represented state absolutism in Italy. Yet the pope never took against German supporters of Hitler, Spanish supporters of Franco, French supporters of Pétain or Italian supporters of Mussolini a stand comparable to that he has taken now against supporters of Communism." This editorial in turn was attacked by the Vatican newspaper, *Osservatore Romano*, after which the *Post-Dispatch* republished its editorial.

* * *

Women Excel Men in Aptitude Test

Under recently enacted statutes, made possible by the new state constitution which was adopted last year, Missouri women for the first time have the right to sit on juries. Judge James F. Nangle summoned 400 women to his courtroom and explained to them the duties of jury service and their right to decline such service. When he announced that those who did not care to be drafted for jury duty could leave, 225 left. The 175 who remained then took a legal aptitude test for jury service. Only 12 failed to pass—a much better record than Missouri men made on the same test.

* * *

Warns Liquor Dealers on Sales to Teen-Agers

Excise Commissioner Arthur Bader recently charged in a speech before the St. Louis retail liquor dealers' association that baskets of liquor bottles had been found by his investigators beneath the public school stadium after games and athletic events. Declaring that the rise in juvenile delinquency was being ascribed by the community to the liquor industry generally, Bader warned that those who wanted prohibition were being furnished with campaign ammunition by liquor dealers who are selling to teen-agers.

* * *

And So Forth

Announcement has just been made that Joseph E. Ritter, Roman Catholic archbishop of Indianapolis, has been appointed to succeed the late John Cardinal Glennon as archbishop of St. Louis. This archdiocese is one of the oldest and most historic in the country, containing approximately 500,000 Catholics and covering 27,000 square miles. The new archbishop will have as his cathedral one of the most imposing ecclesiastical structures in the U.S., built at an estimated cost of $3,000,000.

Prince Albert Grey, pastor of Centennial Christian Church, has been elected president of the local Disciples ministers' association. Mr. Grey is the first Negro to hold this office. C. Wayne Love, pastor of St. James African Methodist Episcopal Church, was recently elected president of the ministerial alliance of Greater St. Louis.

Hampton Adams.

CARE 'Rescues' Surplus Food Packages

If it had not been for the foresight of CARE (Cooperative for American Remittances to Europe) in obtaining the "10-in-one" food packages previously contracted for by the army, those packages would have been declared surplus and disposed of. So Col. A. T. McNamara of the quartermaster general's office stated at a recent conference in New York. The packages obtained by CARE have been made available to Americans who wish to send gifts of food to needy persons in Europe.

Harlem Children Visit Vermonters

Interracial Venture Is Successful for Third Consecutive Year—Conferences Held Throughout New England

BOSTON, Aug. 15.—For the third successive summer, Vermont has welcomed to its green hills a group of Negro children from the Abyssinian Church in Harlem. The plan is working better than ever before, according to A. Ritchie Low, who launched the idea and has kept it going with the help of many openhearted Vermont families in towns and villages and on farms. Some of the youngsters were entertained in the same homes as last year, but most of the children came for the first time. Since there are fewer than 400 Negroes in the entire state, this interracial venture has a real point. Many Vermonters had had very little knowledge of the Negro as a human being. Now the picture is changing. Recently at the University of Vermont when a Negro girl was elected to a sorority, the membership stuck to its decision in spite of threatened suspension by the national office of the sorority.

* * *

Summer Conferences Make News

New England's summer conference season is now at full tide. Unitarian and Congregational conferences are, as is customary, sharing the Isle of Shoals, 10 miles out in the ocean off Portsmouth, N. H. Last week they were nearly swept into the brine by waves which broke higher than the lighthouse. Programs of worship and study have been drawing young people as well as more mature saints and sinners to the island, made sacred by the poetry of Celia Thaxter. No religious service anywhere has greater beauty than the candlelight service held every evening in the stone chapel set on the high rock of near-by Star island.

At Northfield, Mass., on the famous "Round Top," there have been inspiring conferences for young people, church workers, missionaries, ministers and others. At the Deering, N. H., community center several conferences have provided opportunity for the attending parsons—who believe that *laborare est orare*—to share in the work of maintaining the camp buildings. Nazarenes and similar groups report large attendance and much interest at their camp meetings. It is clear that when the whole day can be made an experience of religion in practice, religion becomes a more significant factor in the total personality.

* * *

City Churches Carry On in Summer

Religion is active not only in the lush green countryside of New England, but also in the cities, where churches are more and more keeping their summer programs awake instead of asleep. Methodist Bishop Edwin H. Hughes is back at Tremont Temple, and Episcopal Bishop Ludlow is at Trinity for the summer. St. Paul's Church is conducting each Sunday evening an outdoor service attended by throngs

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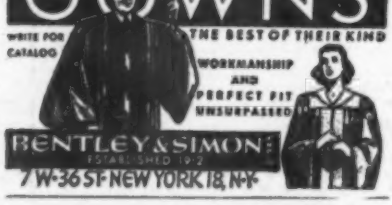
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from Boston Common. Charles Woodbridge of Savannah is at Park Street Church, and Raymond Calkins continues his active retirement by preaching at the Church of the Covenant.

* * *

Express Guilt for Atomic Bomb

At Conway, N. H., last week the World Brotherhood Convocation sent a message to the people of Japan on the first anniversary of the dropping of the atomic bomb on Hiroshima. It said: "We Americans cannot forget our responsibility; we are moved to send this message in the spirit of practical atonement. Deeper than our guilt, or the guilt of the nation, is the guilt of the human race as a whole. The human family has too long resorted to the senseless course of war, with its inevitable barbarities."

* * *

And So Forth

With the expected postwar crime wave showing its ugly head in many parts of our country and the world, particular value is seen in the crime prevention conference held recently at East Northfield, Mass. It was sponsored by the united prison association of Massachusetts, which does fine work in following up men and women after they are released from prison.

Christian Endeavor headquarters, centered in Boston ever since the days of Dr. Francis Clark, will move soon to Columbus, Ohio—thus proving that Boston is not the hub of all universes.

Dr. Helen Kim, speaking in Boston recently, deplored the division of her native Korea into zones of Soviet and U.S. control. She sees no hope for one world unless the 24,000,000 people of Korea can have one country, self-governed. Dr. Kim was the first Korean elected to Phi Beta Kappa.

Your correspondent starts today for the Philippine Islands, where until November he will represent the American Board of Missions in surveying war damage to churches and counseling with parishes and leaders on plans for reconstruction.

CARL HEATH KOPF.

The Church Roll

John J. Allan of Chicago has been named chief of staff of the International Salvation Army by Gen. Albert Osborn, newly elected leader of the organization. Mr. Allan, the first native-born American chosen for the post, will be stationed in London.

Chaplain Thomas B. Peery, after a furlough in this country, will shortly resume his missionary duties in Japan, where he will represent the foreign mission interests of the United Lutheran Church and write for the *Lutheran*.

John Safran, who gained nation-wide notice when he was removed from his pastorate at the Marysville, Mich., Methodist Church at the request of the congregation, which objected to his preaching against racial discrimination, has been appointed to the Cass City, Mich., Methodist Church. John E. Mealley, retired minister who was asked to supply the Marysville pulpit until another pastor should arrive, has, according to Religious News Service, refused to do so because he felt Mr. Safran "should be backed up for preaching what he believed to be right." It is reported that the congregation objected also to the pastor's

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A free service for discharged conscientious objectors seeking positions. All names and material have been cleared through the National Service Board for Religious Objectors, to whom all correspondence regarding situations should be addressed, at Box 1636, Washington 13, D. C.

Persons who are looking for men in the following or in other capacities, or who know of job openings, are asked to write to the above address.

Electrical engineer, 4 years experience, hand skills, ability to work with individuals and groups, wants socially significant work. (8)

Electrical engineer, with practical, research, and business experience, desires employment in broadcast engineering with opportunity for general broadcasting experience; has 1st class commercial license. (9)

Civil engineer, M.S. nearly completed, desires position with consulting engineering or contracting firm in vicinity of New York City. Available August. (10)

Man and wife desire community work, recreational activities, folk dancing, arts and crafts; prefer rural community near city. (11)

C.P.A., 4½ years diversified public experience, desires administrative or accounting position with progressive company around Philadelphia. (12)

Technical stenographer, general office experience, wants to work in field of international relief, labor, interracial or consumer movements. (13)

Electrical engineer with practical experience wishes to work with a small company, or teach in a vocational school. (14)

Man and wife with wide experience, desire work in cooperative, interracial, pacifist, or pioneering educational or religious project. (15)

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statements that this country was partly to blame for World War II, that President Roosevelt's policies were unsound and that the United States should not be proud of her development of the atomic bomb.

John W. Alexander, pastor of First Presbyterian Church, Fayetteville, N. C., has been named first director of radio for the Presbyterian Church, U.S.

Recent deaths in the field of religion: Bishop John L. Nuelsen, for 28 years in charge of Methodist work on the Continent, in Cincinnati, June 26. Bishop Nuelsen was the son of Heinrich Nuelsen, who in the middle of the 19th century was sent from this country to help establish Methodism in Germany. . . . Mrs. Gertrude MacKellar, organist for churches in Pennsylvania, Iowa and New Jersey, acknowledged as one of the leading American organists of the century and first woman to become a fellow of the American Guild of Organists, on July 23, at the age of 77. . . . J. Frederick Saxton, prominent Episcopal minister, rector emeritus of the Church of St. James the Apostle in New Haven, Conn., and for 10 years editor of the *Connecticut Churchman*, on July 9. . . . Metropolitan Eulogius, exarch in western Europe of the Russian Orthodox Church and key figure in activities of that church, in Paris, on Aug. 9.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Caesar and Cleopatra (British film) *Drama*, with dialogue written by Shaw from his play of same name. Presents Caesar as aging conqueror philosophizing on his role, watching child queen molding her future self on his own pattern as dictator. Dialogue will please those who enjoy it spoken with skill and insight; technicolored spectacle will appeal to less specialized audiences. *Lavish in word and setting*, if a bit static as motion picture. M, Y

Specter of the Rose (Rep.) *Drama.* Ballet star recovering from madness tries comeback in spectacular ballet after marriage to young ballerina, loses reason again in tragic finale. Interesting as result of Republic's granting Ben Hecht free hand to produce "arty" film on small budget. Ballet scenes, realistic settings, symbols will appeal to those looking for "different" use of film. However, story is oversensational, characters exotic, total effect *morbid*. M

Two Sisters from Boston (MGM) June Allyson, Jimmy Durante, Kathryn Grayson, Peter Lawford, Lauritz Melchior. *Comedy*, with musical and "specialty" acts set in story of young singer with operatic ambitions, her effervescent sister who with help of piano-playing operator of Bowery honky-tonk gains audition for Metropolitan. *Delightful* music, warmhearted characterizations, humorous presentation of foibles of '90's. M, Y

The Well Groomed Bride (Par.) *Comedy.* Oversized bottle of French champagne becomes hero as it is sought by naval officer for ship's christening, by scatter-brained bride-to-be and football-hero fiancé for wedding. Frothy, obvious story is spun out so heavily and repetitiously as to be chiefly *boresome*. M, Y

BEST CURRENT FILMS

For Family: Bells of St. Mary's, The Green Years, Henry V, Journey Together, Marie Louise, Smoky.
For Mature Audience: Cluny Brown, Colonel Blimp, Dead of Night, Devotion, From This Day Forward, The Last Chance, The Lost Weekend, Miss Susie Slagle's, Open City, The Seventh Veil, The Silver Fleet, Somewhere in the Night, Spellbound, They Were Expendable, They Were Sisters, The Virginian, A Walk in the Sun. 9-4-46

Willett, Clark Books

The New Leviathan
PAUL HUTCHINSON. "A first-rate book about the most vital issue of our time," says *Commonweal*, leading Catholic weekly. The review closes: "We hope that Catholics will have the same courage in subjecting themselves to self-analysis and in taking an uncompromising stand against the hypocrisy of statesmen and the secularism of our age." $2.00

Christ the Lord
JOHN KNOX. The faith and life of the early church were centered about Jesus, and, as Dr. Knox points out, "the meaning of Jesus in the early church is nothing less than the whole meaning of the whole New Testament." A scholarly, reverent study of Jesus as he had meaning for the early Christians. $1.75

God In Us
A. CAMPBELL GARNETT. A professor of philosophy in the University of Wisconsin shows how the Christian faith in God, if rightly viewed, is in harmony with the truths of science and history. Dr. Garnett turns the spotlight on a great religious insight: "It is God that worketh in you both to will and to do of his good pleasure." $1.50

A Christian Global Strategy
WALTER W. VAN KIRK. Christian missions is not dead, but is it alert to the new challenge today brings? Missions must now operate on a *world scale*. Christianity must give up its five-and-ten-cent conceptions; it must embark, as a unified army, against world paganism. $2.00

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